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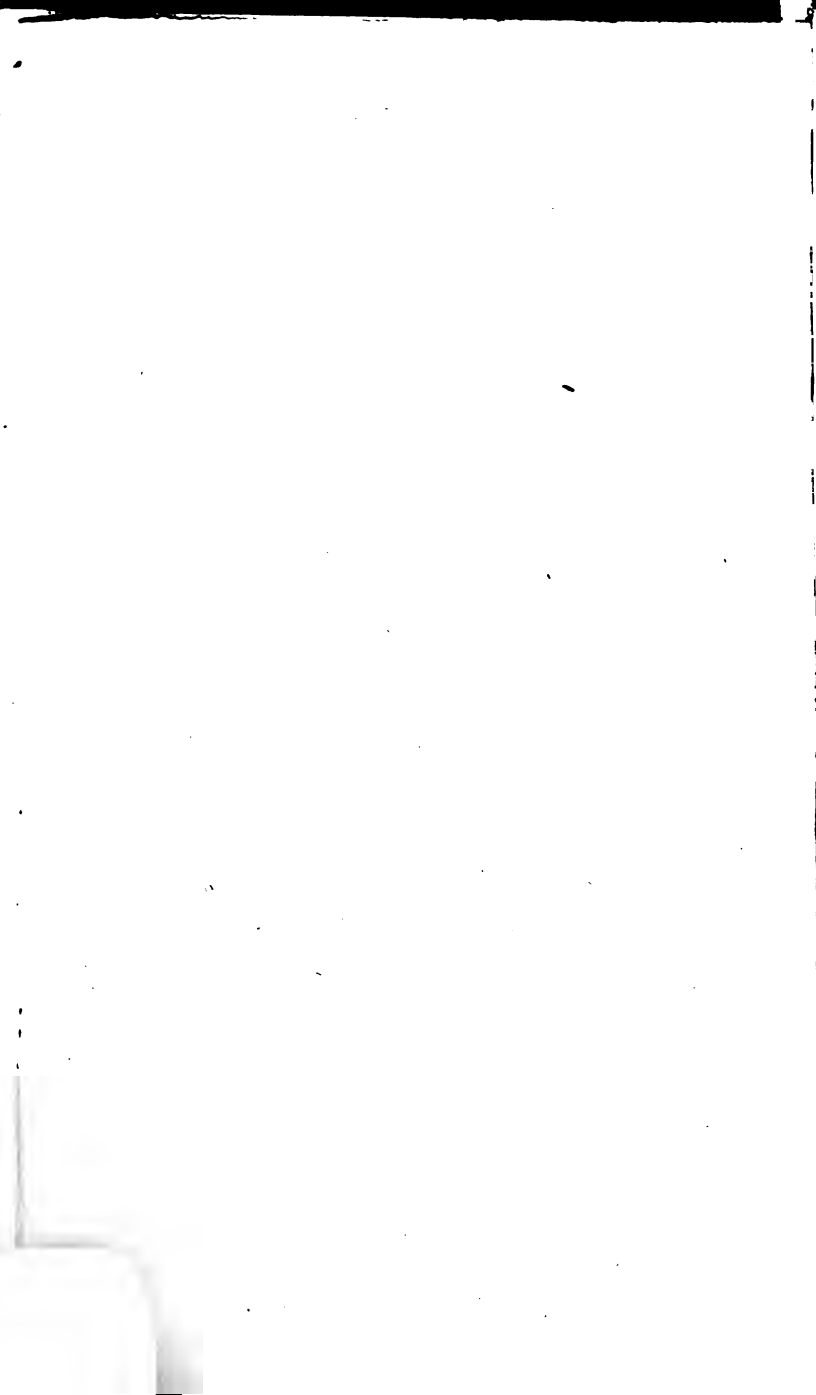
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THE
STUDENT'S GUIDE.

PRINTED BY J. MUNDAY, JUN., OXFORD.

THE
STUDENT'S GUIDE
TO A
COURSE OF READING
NECESSARY FOR OBTAINING
UNIVERSITY HONOURS.

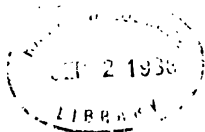
BY
A GRADUATE OF OXFORD.

— ὅσα ὁ Νοῦς ἀν' ἐκάτῳ ἀποδοίη. ARIST. RHET.

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PREFACE.

THE following pages point out no Royal road to learning ; they pretend only to explain what the old road really is, though this may, perhaps, be found as different from those usually followed, and not much less easy in comparison, than one that would realize the Prince's wish would be, compared to this. In endeavouring to remove the source of that deviation and error which has led so many literary pilgrims out of the direct route to the object of their adoration, I am encouraged by the reflection, that the evil is not one of vicious preference, but only of misconception. It is founded on an erroneous opinion, that knowledge is a commodity compounded of crude facts—a certain definable treasure such as the youths, described by Æsop, by their dying father's direction, dug over their vineyard to obtain ;

few consider that it is rather a habit resulting from the judicious exercise of our natural powers, like the reward supposed to have been really implied in the fable. It is, therefore, the purpose of the following remarks, to set students right on this point particularly ; to shew the necessity of good intellectual habits, and the way to form them. This is accompanied by a general explanation of the system by which the University confers its Honours ; from which, I trust, it will appear that, by adopting the line of reading they are designed to encourage, an Undergraduate will pursue his mental improvement to more advantage than by any other course of Classical study he can select.

S U M M A R Y.

Proof that some explanation of the Oxford System of Education is wanted, 1.—To whom the present is addressed, 3.—Reason that a Classical Education is desirable, 5.—That the course of Reading rewarded in the Schools is more than any other suited for the foundation of sound learning and mental discipline, 7.—That the issue of Examinations is less uncertain than is generally supposed, 9.—With what Authors to begin, 13.—On the study of Herodotus, 15.—Caution against the improper use of Lexicons, Adam's and Potter's Antiquities, and the like, 15.—The Habit of Mind which should be formed in reading Herodotus; difference between *reading* and *knowledge*, 18.—Heeren's Commerce of the Ancients recommended, 23.—De Lolme on the Constitution of England, 26.—How to assist the Memory, 29.—On "getting up" Books, 30.—Use of the Summary and Index, 37.—Mention of other Authors which may illustrate Herodotus, 38.—English Compilers of Grecian History, 40.—On the Study of Thucydides, 44.—Of Xenophon's Hellenics, 52.—English Compilers of Roman History, 55 and 60.—On the Study of Livy, 57.—On the History of the other Ancient Nations, 60.—History of the Jews, 62.—Divinity, 64.—Philosophy; Works introductory to Science, 65.—Ethics of Aristotle, 67.—Rhetoric, Politics, 69.

—Mr. Brewer's Edition of the Ethics, 71.—Logic, 73.—Poets ; what knowledge of them required, 76.—Latin and Greek Composition, 79.—English Translation ; Construing, 83.—On choosing a List of Books, 87.—What degrees of proficiency are required for the several Classes, 91.—Causes of failure in the Schools, 93.—On College Lectures, 96.—Literary Society and Conversations, 100.—Hours of Study, 103.—Modern Literature, 104.—System of Mnemonics, 107.—Mental and Physical Discipline compared, 111.

THE
CLASSMAN'S GUIDE,
&c.

I AM induced to offer to the Undergraduates of the University of Oxford, a few remarks relative to the pursuit of Classical Honours, because I am convinced that, of the many paths which lead thereto, there is one that is far more entertaining and easy than any other, and that this is one of the least likely to be discovered without a guide; though at the same time, it is so tempting to those who view it, that a simple explanation of its advantages will ensure its preference. In offering my services to point out this way and all its facilities, I rest my pretensions on considerable experience of my own, as well as on the peculiar opportunities which I have had of profiting by that of others. However numerous are the "indirect and crooked paths" against which I shall have to caution, there is scarcely one which I have not explored, either in my own person or by my friends; and the road which I shall point out as the most

direct, is one that has been suggested, not by fancy, but by a consciousness of the rapidity which has characterised the progress of all who have chosen it; and, I may also add, that it is one which I have heard many successful candidates allow, would, if they had discovered it at an earlier period, have led them to the attainments they had severally arrived at in half the number of Terms. Nor is this difficult to be understood: for, since the end of right education is the improvement of the faculties of the mind and the acquisition of knowledge, the errors liable to be committed are twofold, the formation of bad habits and gaining but little knowledge. And if we consider how few men there are of assiduity and perseverance, how few with full power of attention and reflection, and yet that these are qualities essential to a well cultivated mind, and indispensable for deriving full advantage from the hours of study, we shall then cease to wonder that time may complete his part before we have done half of ours. But, manifest as these errors are, I rest my hopes of remedying them less in expatiating on their pernicious effects, than in a confidence that there is something more than usually palatable in the plan I recommend, and something peculiarly advantageous in the

circumstances under which it is offered. For the course of reading which I purpose to explain, is both shorter and more entertaining than those generally adopted; and, moreover, I address myself to those who are free to choose, and who have not yet formed any habits of reading, not at least of any long growth; and such are the persons by whom alone advice is followed, having no prejudice or predilections to overcome. I am even sanguine enough to hope that, by shewing how much more interesting and useful the course of study encouraged by the University is, than those which are most usually pursued, I may increase the number of candidates for Classical Honours. Of one thing, at least, I am confident, that of those who read by my directions, a much smaller proportion will abandon their purpose than we now find among those who are the votaries, and too often the victims, of the usual dry and uninteresting systems.

Though my observations will be chiefly directed to the Members of the University; yet I have reason to suppose that there is another description of persons to whom they may be of great benefit, namely, those who are employed in the instruction of youths preparatory to their matriculation or to contests for Scholarships.

While keeping Terms, the number of the pupils of the different seminaries whom I had an opportunity of meeting in the lecture rooms, enabled me to judge of the errors of the systems pursued by such instructors. What struck me most forcibly was, that every student, at his first coming, was quite unconscious of what would be expected of him, and appeared to have been taught without reference to the lectures he would be required to attend, or to the Examinations to which these were preparatory. This misconception as to what should have been the end and aim of all previous instruction, proved productive of habits of irregular and desultory reading. To check the growth of these evils, it is requisite to strike immediately at the root, and I shall think myself fortunate if I can succeed in eradicating them. For, from habits thus early formed, it is that a man's character in literature, as in other matters, takes its peculiar bent; and from sources thus remote may we trace the cause that many, while reading for Honours, become involved in a maze of difficulties, and abandon the pursuit in despair; that many "plod a weary way," till disappointment, when too late, opens their eyes to their errors; and that those, comparatively a small number, whose endea-

vours are crowned with success, fatigue themselves with unnecessary labour, and are more indebted to natural talent than to that mental improvement which the Class List is designed to promote.

Since then I have examined the causes of many defeats and of some dearly purchased victories; it will, I think, shew a charitable feeling if I employ my pen to point out those stumbling blocks which, without such friendly aid, are likely to trip up as many of the present generation as they did of the last. I shall throughout consult my memory, to recall the plans of those who, by gaining their end without any very brilliant talent, proved the sufficiency of their means; so that this discourse has a fairer title to be called practical than theoretical. I have long been engaged in comparing the modes of the operations of the different students, with their several honorary rewards; and one of the observations I have made holds out peculiar encouragement to read for Honours; I mean that the line of reading best calculated for their attainment is one which is beyond any other suited to the discipline of the mind, as well as to the foundation of such knowledge as is most likely to be appreciated at the present day; I do not say of that knowledge which is

most eligible absolutely, for that would imply a comparison of the effect produced on the mind by the study of the Classics with that resulting from a course of Natural Philosophy or Modern History; but I mean that reading for the Schools tends most immediately to give that knowledge of antiquity, without which one shall hardly attain the character of a sound writer; and also that it leads to an acquaintance with the works of the choicest of the Classics, whose spirit and sentiments, as they pervade the best of modern writers, so a facility in recognising them is indispensable to one who would be reputed of high literary acquirements. I am aware that the custom of decrying classical education is increasing, and believe that it originates in the augmented numbers of those who have a little learning. Far from envying the lower orders their cheap lore, I only wish it were more sound; but, assuredly, since the cultivation of the mind should be the distinction between the men of labour and the men of leisure, those who can devote time to an academical course, should now, more than ever, improve the opportunity to make that line as broad as possible. Those who determine while keeping Terms to confine themselves, as far as they are permitted, to modern literature, are resolving to make that

distinction nominal which should be real ; they are sacrificing much money and much time at an important period of life, and placing themselves under much unnecessary restraint to gain an object which they might pursue with greater advantages at home ; at least, if, as is often the case, they have no intention of taking Orders. Besides the different kind of knowledge to be attained by observing the Oxford system, there is one more advantage conferring a decided superiority over not only the scholars of the Useful Knowledge Society, but also over men of liberal education derived from any other quarter. I allude to the discipline of the mind, a point which the Oxford Examinations are particularly directed to encourage. They are so conducted as to give to knowledge, which is sound and perfect, a decided advantage over that which is more extensive but less accurate ; they also hold forth what one shall scarcely find out of the University, a great inducement to follow a uniform and undeviating course of study ; an object too valuable to be neglected by any who are capable of duly appreciating it. Without such inducement, we are too prone to indulge a fondness for variety ; too apt to humour our indolence by turning out of our way from difficulties which occur, under the plea that the

instruction conveyed is too particular, and not worth the time of its acquirement. Literature, like pleasure, has its epicures, who, if left to themselves, cull and greedily devour the most tempting parts only; but such votaries of the former are as little likely to gain a sound constitution of mind as those of the latter are of body. This vitiated taste is not so often indulged in by those who read for Honours at our University, because the Examinations enter too much into particulars not to detect it; and, moreover, because they require so much of an uninteresting nature to finish off and complete each subject, that the candidates make up their minds to take the impure with the pure. And very much of the impure I used to think there was, at least, during the commencement of my reading,—a mistake commonly committed by others; for it is only after reading much, and reflecting more, that we begin to see the importance of incidents that before appeared trivial; and it is then only that meditation indelibly imprints those little facts which, at first, set memory at defiance. Persons who complain of the Oxford education, do not consider that the quantity of information that could be imparted by any other system is of little moment, when compared with the culture of the habits.

of attention and reflection; and these give a very marked character to those whose names appear in the Oxford Class List.

These observations fairly considered, are, I think, likely to overcome most of the objections to reading for Honours of which idleness is not the cause. Still, there are some who are daunted by an opinion of the difficulty of attaining that distinction, supposing it beyond the reach of men of ordinary powers, as also of those who have not had the advantage of good instruction preparatory to matriculation. Yet it would be an instance of very ill judgment on the part of the University, if it bestowed its rewards in such a way as to encourage the pupils of other institutions in preference to its own, and so as to reward powers which are the gifts of nature rather than those which are the growth of industry. Some, again, are afraid, that the event of the contest is much too uncertain to justify the pursuit. This suspicion is not wholly unfounded, but the uncertainty, if any, proceeds rather from the difficulty of discovering the merits of the respective candidates, than from any unfairness in the system; nor is this uncertainty, after all, of such an extent as to justify one who is anxious for his own improvement in reading for a Common Degree.

Nothing is more highly estimated in the Schools than method in reading ; I mean when the candidate gives up such books, and has read them in such a manner that one author has been made to illustrate another, and one part another part of the same author, so that the student not only appears possessed of as much information as can be derived from each severally, but also shews, as it were, a product resulting from all collectively. Men who proceed in this way have rarely to complain of the issue of an Examination. But too many there are who adopt a style of reading so unconnected as to defy a memory of any ordinary power, and so diffuse that though all were retained, it would serve them to answer questions only superficially. And such are the persons who attach to the Examinations the character of uncertainty, when the cause is in reality in themselves. From these also originates the absurd opinion that the quantity of reading required is incompatible with any ordinary constitution. I grant that if each author, and the many subjects treated of by each, be read by themselves as so many separate matters, without any attempt to classify or reduce several under the same topic ; the number of facts being little less than infinite, cannot be retained without extraordinary

powers both of application and memory. Let us suppose all this accomplished, and a student of such gigantic memory to commence his paper of questions in the Schools; is it at all to be wondered at that the allotted time should pass by, before the stores, thus widely scattered in his memory, have been gathered to bear on the points required? The aim of the student should be not only to gain materials for meditation, but to arrange them marked, as it were, each with its peculiar name and purpose, so that they may be forthcoming whenever required. If this practice is disregarded, it is quite possible that, with the possession of many things, he may have free use of none. To maintain this order and arrangement in our mental store-room, it is necessary to pay respect to the order in which the several acquisitions are introduced. For, if one hour we are employed in collecting facts for answering questions concerning the Athenians; another hour on the history of the Lacedæmonians; while a third hour is devoted to the annals of the Romans, without there being any points of resemblance to justify our classing them together under any topic, whether of laws, religion, war, peace, or any other; it is more than probable, that time so employed will prove productive of confusion

rather than instruction. However true it is, that the natural powers of some surpass those of others, I think the preceding observations will show that where the difference is not great indeed, the inferiority may be overcome by judicious method of application. But to speak more to the point, what I am chiefly concerned with, is, that while we may by discipline augment our powers of gaining knowledge, and by arrangement secure each accession, this discipline and this arrangement lie within the sphere of art, and may be easily influenced by it. That such is the case, is as evident as that one who has discovered a short road and followed it to his journey's end, may point it out to others; and, since much experience has convinced me that it is not till considerable time and labour have been lost, that a student acquires not learning itself, but the mode of pursuing it, I here offer my services as one who has purchased it dearly himself, yet is willing to convey it to others at a cheaper rate.

Without any more prefatory remarks, I shall now proceed to my subject with as much humility as others, who have the assurance to give advice, and commit the same to print. Still, my presumption is not so very great, because the task I attempt is one of no real difficulty,

inasmuch as it is the result of observation on the ways of others, and no untried theory ; and this circumstance should, I think, recommend me to the confidence of those I address.

The acquirements of a youth, at the period of matriculation, rarely amount to more than a knowledge of the two languages ; a few Greek plays, two or three books of Thucydides, Herodotus, Livy, and Tacitus, with a little Homer, Virgil, Horace, and Juvenal, generally make the sum total of his reading. If, from these, he has learned to translate idiomatically, and has derived some degree of taste, it is as much as can be expected. His knowledge of history must be limited ; the little he has read may have given him a few isolated facts, but these, belonging to detached periods, can convey but inadequate notions either of the manners or of the laws of antiquity. If left to himself, he will go from one of his books to another, exercising his industry, in Herodotus, with Larcher's Notes ; in Thucydides, with Mitford's History of Greece ; and in his Poets, with abundance of scholia and annotations ; always armed with Adam's Roman, and Potter's Grecian, Antiquities, as well as lexicons and classical dictionaries. Not to assert that these works are absolutely useless, I speak from observation when I say

that, as they are commonly employed, they do more harm than good. They are made to serve as crutches, till not a step can be taken without them. All their errors are imbibed, all their broad conclusions digested through an utter unconsciousness of the narrowness of the premises; and this, necessarily, because they are used before the student has sufficient reading in the original authorities to judge of their correctness. Nor is this all the evil produced; most minds, through an innate diffidence, are prone to lean upon the opinions and authority of others,—a propensity that right education endeavours to remove; whereas the improper use of these books tends to confirm it. Such, I say, are the evils into which a student will fall if left to himself; but if he takes my advice he will do as follows:—

He will consider what Latin and Greek authors will by their matter explain most allusions hereafter occurring, which must otherwise be sought for in Adam and Potter; and also what authors by variety of idiom and extent of vocabulary, will tend most to supply the place of grammars and dictionaries. Precedence, by this rule, will undoubtedly be allowed to Herodotus and Livy. The former is the text book of all Ancient History, as well as of

much Mythology and general information concerning manners and customs of different nations. The latter contains, in the first decade alone, nearly half the passages quoted by Adam, and, with respect to its style, so great is the diversity of the formulæ and expressions, that the student, who remembers what he reads, will rarely need any other interpreter for the rest of the Latin writers. Considerable knowledge of Greek may also be derived from Herodotus, though this author is chiefly valuable for its matter; still the many subjects described have caused the introduction of such a multiplicity of terms as to furnish a rich store for translations. In Herodotus, moreover, we have the benefit of Schweighæuser's Lexicon; and a very valuable work this is, inasmuch as it enables the student, as often as he refers for a word, to compare its several uses throughout the whole history. I must not, however, omit to observe, that this is liable to all the abuse before alluded to. For the purpose of attaining sound scholarship, it should be used only as the means of comparing the different significations of the same expressions, never being consulted for the same word a second time, except as a means of finding the passage in which it first occurred. I allow that all this diligence will retard the progress

through the first book, but by that time the mind will have attained such a habit of marking new words, that the Lexicon will be continually less required. When the whole of Herodotus has been read by this method, it will be found invested with the new character of a Lexicon in itself, wherein the words are explained by their position in their respective sentences, which Schweighæuser will afford the means of finding. The advantages of this plan of reading are manifold ; in the first place, not half the searching of Lexicons will be required, because words not used by Herodotus are of rare occurrence in the authors commonly read ; secondly, the practice of continually referring to the work last read, will be an effective method of refreshing the memory ; for, when an author has been once perused with attention, one can scarcely turn over the pages without the knowledge of a variety of incidents intruding themselves upon the mind ; thirdly, it will promote a habit which more than any tends to facility in learning languages ; for it is chiefly by comparing, however unconsciously, the significations of words in one sentence with their significations in another, that we become conversant with languages by hearing them spoken ; and by these means is it that in infancy

we learned our mother tongue. In Cambridge, where more attention is paid to the style than to the matter of the respective writers, Indices have been published to the tragedians as well as to Plato and some other works. In these, each word has no actual interpretation given, but merely quotations of the different passages in which it occurs; and, indeed, I should not have been much less satisfied with Schweighæuser if he had contented himself with doing the same. All such books enable the student to judge between the plain and the figurative sense of words, a point in which Lexicons are generally at fault. The purpose which these Indices answer is not exactly the same as that of the Lexicon Herodoteum; for, as the latter contains the meanings of each word, it renders any other Lexicon unnecessary; whereas the Indices should be used for referring for words that have already occurred, and been explained by the Lexicon the first time: they will be of great use in enabling the student to elucidate such expressions as he meets with a second time from their former use by the same author. This method, I must observe, requires that one author should be read through before a second is commenced—a course to which there never can be any objection. However, if these works

are considered too expensive, they may be dispensed with, if the proper use is made of Schweighæuser; for the mind may thence form such a habit of marking new expressions as to supply the place of an Index itself. This habit of making each acquisition of knowledge the means of a still further accession, is peculiarly one that is rewarded in the Schools, and what is of more value, that commands success throughout life. The formation of so valuable a habit by reading Herodotus, with the use of Schweighæuser's Lexicon, no less than the knowledge of the language so attainable, would entitle this author to be studied first, even if acquaintance with Greek were the only consideration; but, fortunately, it possesses a yet better title to precedence, founded on the information contained and the difficulty of collecting it. Indeed, whether the aim be to improve the faculties of the mind, or to store it with history, we have here at once the matter and the exercise. For herein are comprised the chief facts for illustrating the customs and polity of most of the nations of antiquity. These facts, however, are not treasures which lie upon the surface for the heedless to gather, but are so far buried amidst a heterogeneous mass as to require all the pains of industry to discover, and

judgment to appreciate. Far from being easy to be recognised by the indifferent reader, notices which throw most light on the state of one nation, are often introduced into the description of another; mentioned for the most part incidentally, and not forming the chief subject of the narrative. For to Herodotus, with as much propriety as to Ulysses, may we apply

“ Qui mores multorum hominum vidit et urbes; ”

accordingly, his work displays all the variety of a traveller's journal, in which things are commonly set down in the order in which they were seen, heard, or suggested to the thoughts. Thus the same page often contains hints of the history of several different countries, unlike in any thing except in some slight particulars which presented them to the writer's mind at the same time. In fact, the reader who attends only to what forms the main subject of these annals, may read the whole of the history of the Persians without gaining more than a very imperfect knowledge of their internal constitution. For, of this, as of other matters of equal importance, the particulars are so widely scattered throughout the work, and under forms so disguised, that no adequate notion of it can be attained without a scrutiny of every part, how-

ever unimportant apparently, and of such as occur in the digressions, no less than of those in the general thread of the history. For this purpose, the necessary qualifications are, careful observation to select incidents thus enveloped; clearness of arrangement to assign each to its peculiar topic; and mature reflection to deduce general principles; or, in other words, to gain extensive knowledge. And this, I think, is a fair opportunity of explaining the proper acceptation of the word *knowledge*, in contradistinction to the word *reading*. A man of reading, in the sense of one who has read much and remembered much, may be said to have rather the materials of knowledge than knowledge itself; to have the data for calculations, whether moral, political, or of any other kind, without being at all implied to have so employed them as to arrive at any results. Again, the name is very commonly given to one whose merits are not quite equal to the above description; who remembers all he has read except *a very little*, and this very little may mean, times, places and names, which are in a small degree confused; not so much so as to prevent him joining in conversation on subjects started by others, but sufficiently to deprive him of confidence in giving a continued

narrative of his own. This class of persons differs from the former in this, that if they tried to reason, and make, from the facts they thus inaccurately possess, a new product, their conclusions must evince the imperfections of their premises : whereas, the former have not to correct their data, but only to employ them. In both these instances, I have supposed the memory to have been stored in such a way as to render up its charge with promptitude ; but there is a third class of persons, and a very large class this is, whose minds, like a disordered repository, are in such a state of confusion, as to give their masters, if such they may be called, with the possession of many things, the free use of none. In neither case can the parties be said to have knowledge, not at least at all coextensive with their reading, because they hold their acquirements by such a tenure as gives them rather the possession than the use. And this is, I think, the common sense ; for when we talk of a man of great knowledge, we do not understand one who has a multiplicity of facts in his memory, but one whose facts, though limited, are so chosen and so arranged, as to be creative of others almost to infinity. From one of these three errors, there are few, indeed, who are entirely free ; in too

many instances they are all found in the same person. But these, be it remembered, are incidental to men of reading; a name which, with more or less propriety, belongs to almost all the candidates for Honours: and, I may add, that they are errors which cannot possibly fail to be detected by the system of Examination at present pursued in the Schools. For the questions proposed are rarely of a kind to be answered by plain facts delivered in the same form in which they were imbibed, but require conclusions to be drawn, with mature reflection, from the remarks of different authors; in other words, demanding not the propositions themselves, but corollaries from them. In reading for such an Examination, it is obvious that great attention should be paid to accuracy in learning the particulars of any narrative, and reflection in ascertaining their real value, and what they may be made to illustrate or exemplify. And, to return from this digression, for the early cultivation of these habits, Herodotus ranks among the first as an author, in which it is not enough to say they may be exercised, but in which it is absolutely requisite they should be exercised, merely to understand the greater part of what we read. In fact, in the powers of attending, digesting, and reflecting, the mind receives

almost as much improvement from the study of this historian, as from the various branches of mathematics; though I shall presently shew that a substitute for these is more amply provided by the writings of Aristotle, Plato, and Butler.

To a method of reading, as different as it is superior to what the generality adopt, the youthful student may naturally be supposed to require some kind of introduction. For this purpose, I recommend Heeren's *Commerce and Intercourse of the Nations of Antiquity*. As the author's plan has led him to notice every nation at all fully described by Herodotus, that historian is, of course, his principal authority, and may almost be considered the text book on which he is a commentator. Lest any should have fear of offending against the interdict already pronounced against such assistance, I would observe that this writer does not exhaust his subject, but has passed over many facts quite as illustrative of his respective subjects as some that he has noticed; moreover, I do not advise that much of his book should be read, till almost all Herodotus is known perfectly. After the perusal of one or two chapters, which will suffice to quicken the observation sufficiently for commencing, I would have this commentary laid aside till as much has been

extracted from the original as each student's unassisted mind is capable of. No less amusement than benefit will then accrue from comparing his own reflections with those of a superior mind. Neither will drawing such a comparison be more than an easy recreation, nor will the result of it fail to adhere to the memory; whereas, to read the commentary first, will require almost as much labour as to read the original twice, and will almost defy recollection at last: and this observation applies to all writers of the same kind. It is also equally true of all, that if they are read before a sufficient acquaintance has been established with the writer on which they comment, to judge of their correctness, they preclude the exercise of reflection and a spirit of originality. However beneficial the task of writing a commentary may be to its author, it is only at the price of reflecting and comparing it with our own opinions, that we should hope to purchase this benefit secondhand. There are peculiar laws and conditions to be complied with, in administering with advantage aliment to the mind; nor will it receive increase by any compulsory method of filling it with condensed information, any more than the body will from jellies and essences; but just as

in this case, a certain quantity of the fibre, which once seemed useless, has been found necessary to stimulate the digesting powers, even so a degree of research and labour is requisite to excite the attention, and prepare the mind for the reception of proper subjects. Ignorance of this part has caused much disappointment in the literary world, of which no small share has fallen to the lot of the pupils of Mr. Hamilton. The systems of such teachers are addressed to the memory only, the powers of which are less susceptible of augmentation than those of any other faculty ; and so far is it from being the most useful, that for once we have occasion to exert it we consult the judgment ten times, at least ; so that right education should regard the cultivation of this as of tenfold importance, in comparison with that of the former. Such, indeed, is my aversion to the practice of allowing the reflections of others to stand in place of our own, that I would not admit any author, though far superior to Heeren, for such purpose ; for it appears like sacrificing the source of a large revenue for a capital comparatively small and easily exhaustible. If, then, I presently introduce to notice others who have built theories of their own, upon facts to which

the Classics in ordinary use have contributed, I shall do so with a view of opening the mind to the reception of a kind of information that might otherwise pass unobserved, rather than that such annotators are the legitimate source of it. To this end, I advise an early perusal of De Lolme on the Constitution of England, a work which gives a plain, practical illustration of those principles of political science, which, under various forms, may be recognised in every State, both of ancient and modern times. If the student were about to go through the same course of reading as De Lolme, and examine the same sources of political knowledge, I should direct as before, that he should attend equally to facts; and, having evolved principles for himself, compare them with those of this writer, as a means of judging of their correctness. But, since this is a species of information desirable to be possessed even before the capacity of judging of its soundness, the observations of De Lolme will convey it as easily as those of any author I am acquainted with. The necessity of being thus early initiated, proceeds from the mystery and obscurity that envelope the subject; for the number of modifications under which the same political regulations are found,

and in all of which they must be viewed, to judge of their tendencies, is almost equal to the variety of States; and, consequently, to one who is unacquainted with their phenomena, they will in many cases be confused one with another, and as often entirely overlooked. In this respect De Lolme will serve as a guide for travellers over Classic ground, lest they should pass by as rude remains, some of the most valuable relics of the edifices of olden time. To make his work the chief source of political knowledge, instead of the means of enlivening our attention and extending our observation, would be as inconsiderate as for a traveller to shut his eyes to the curiosities he pretended to visit, trusting for information only to his guide-book.

This remark applies also to the use of the authors of Greek and Roman Antiquities, as well as of Classical Dictionaries and Lexicons. It should never be forgotten, in referring for an explanation of any ancient custom, for the history of any hero, or for the meaning of any word, that we can find no more than a brief, and often an erroneous, account of the two former, while the interpretation of the latter is liable to all the inaccuracy that necessarily attends the adaptation of the words of one nation

to the ideas of another. Such kinds of information, from sources so far from genuine, if they are, as they must be, taken on trust at first, should always be received with a determination to seek the earliest opportunity of correcting them by the original authorities. Thus, though at an early period of our studies, we are obliged to use Lempriere to illustrate the Poets, at a later period we should seek by the Poets to correct Lempriere; and, in the same way, though we may gain an insight into idioms by the use of Viger, we should not be the less attentive in marking similar constructions; for, the knowledge of the language thence derivable will make the benefit of that grammarian seem small indeed. If this rule be observed, it will prove an excellent exercise of the mind, and increase the habit of thinking originally and of judging independently. On the formation of those habits I dwell more particularly, not only on account of their transcendent value throughout life, but, what is more to the present subject, because a neglect of them is productive of frequent failures in the Schools. Nor is this difficult to understand. The Candidates propose for their Examinations a list of books from ten to sixteen, and sometimes more in number.

To be able to translate every part of these off hand, requires that the remembrance of them should be aided by sufficient knowledge of the languages, to render in English at sight, passages by the same writers, and, consequently, of similar constructions. This proficiency can hardly be attained without the habit I have just mentioned of comparing passages, and of depending on our own exertions. To speak of the matter expected to have been gleaned from so many books, its quantity is such as no unassisted memory can retain; and, if it could, the promptitude with which it is required, is so great, and the forms it will have to assume, so various, that no student can hope for success who has not uniformly endeavoured, not only to inform his mind, but to cultivate faculties corresponding to the peculiar subjects of his reading. The assistance required for the memory is reflection, and the habit of ranging a multiplicity of facts under a few topics, and thus diminishing its burthen. The practice of viewing things in every possible light, is another mode of assisting memory; it also produces great readiness, and tends to the exercise of that faculty which phrenologists call "Concentrativeness"; meaning, the power of rallying the mental re-

sources to bear on a given point. Almost every general question may be answered from a knowledge of a variety of facts, apparently the most opposite, though the indirect application of some requires more reflection to perceive than the more pointed reference of others; in such cases, other faculties may supply the place of memory, or, at least, greatly aid it. In ignorance of this lies the cause of failure; the labour to which each of the mental powers should, in part, contribute, is laid upon the memory alone; while the due cultivation, even of this, is but imperfectly understood.

So far I have considered Herodotus with reference to the knowledge of the Greek language and of Ancient History, and have introduced such lessons of mental improvement as will apply to every course of reading with advantage, and as are absolutely indispensable for that pursued at the University. I have also directed the use of some works, and cautioned against the improper employment of others. It follows next, to speak of what is familiarly called "getting up" Herodotus, and of the best aids for this operation, which, though usually considered the most uninteresting, as well as the most superfluous, part of Oxford Education,

will, I think, be discovered to be highly beneficial to the mind.

The importance of some system of getting up this as well as some other books, proceeds from the necessity of having the contents in the mind at the time of Examination, and the difficulty of doing so, by reason, not only of their quantity, but also of their unconnected nature; the latter rendering frequent repetition requisite, and the former precluding the possibility of it. Yet it is not all of this author that needs be read more than twice at the most; indeed, some parts of the narrative are so striking, that one reading will be sufficient, if some plan can be devised to refresh the mind with certain names only; nor are there in the whole work many chapters, the whole of which would require to be read a second time, were it not for the difficulty of selecting, and looking over certain passages by themselves. The following are simple methods of solving these difficulties; I have myself put their efficacy to the test, and found them even more easy, as well as more beneficial, than they may at first sight appear.

Prefixed to each book of Herodotus, in most editions, is a Synopsis, or Compendium. In this, after reading about twenty chapters, the

heads of the narrative may be referred to; and the student will probably find that, by the aid of this outline alone, he can from memory recapitulate the greater part of the events. Wheresoever his recollection fails, he should refer to the particular chapter; and, if he think the subject of such a kind as to be likely continually to escape him, he should make as brief an extract as will answer the purpose.

In the whole of the story of Gyges, he will want no memorandum at all probably, except a few marginal marks, the use of which will be better understood if I copy a few of my own making. In chapter viii. b. 1, I find, "N. B. Character of Author." "Query. Is not this story equal to a confession of the little known of Lydian History?" In chap. x. "N. B. last remark curious." In chap. xiii. "Mark the information concerning Oracles, and the author's very shrewd observation." Cf. b. vi. chap. lvii. "On the Pythii, and the power of suppressing the responses."

The practice of making these marginal comments, I cannot too strongly recommend. It serves to turn the attention to the material points, without waste of time, in dwelling unnecessarily on those about them; it habituates

the mind to continual gleaning of information, and viewing facts as illustrative of every possible topic; and, thirdly, it not only enables the reader to refresh his memory most easily at pleasure, but almost precludes the possibility of his referring for one subject without involuntarily deriving information by hasty glances at many others.

But, to speak of the mode of making extracts, the first book of Herodotus may supply difficulties enough, at the first reading, to fill one sheet of foolscap paper; for, I consider, it contains more than its share of matters hard to remember. At the second reading, however, one half of that space will contain all the aid necessary for recapitulation, and when used for the purpose twice or three times, the student may run his pen through nearly half even of that quantity. This method I borrowed from a very distinguished man in the University, and was as much surprised as gratified, at finding myself able to equal him in running over the contents of two or three books of Herodotus while at breakfast. That I may be understood as fully as possible, in what I deem of paramount importance, I subjoin a copy of one of my old papers.

EXTRACTS FROM HERODOTUS.

BOOK I.

MEMBERS OF THE PANIONIUM.

- (Ionians) . . . { Worship Heliconian Neptune—
Helice in Achaia, whence they
emigrated.—So called from Ion,
son of Xuthus, who gave that name
to Πελασγοι αιγιαλεις—advised by
Thales, *before their fall*, to found
one council in central Teos, and
let the other cities be δημοι. Ad-
vised by Bias, *after their fall*, to
found a city in Sardo.
- Miletus . . . { Leagued with Cyrus through fear.
- Myus . . . { Carians. Leleges, in time of Minos,
Priene . . . { driven from the Island by Dorians
and Ionians—deny being Cretans,
would be thought *αυτοχθονες* which
the *Caunians* really are who wor-
ship Mylassian Jove in common
with Mysians and Lydians—
Mysus, Lydus, and Car—
- Ephesus . . . { Do not celebrate the Apaturia *κατα*
Colophon . . . { *φονου τινος σκηψω*.
- Lebedos
- Teos Oppressed by Cyrus, found Abdera.
- Clazomenæ { Tartessian King gives the Phocæans
Phocæa . . . { the means of building a wall against
Samos { Harpagus—fly to Chios—cannot
Chios { purchase Cænussæ. Alalia in Cor-
Erythræ { sica—after five years fly from the
Tyrrenians and Carthaginians to
Rhegium—Agylla—*διαστροφα*—
Hyela of Cænotria “quis nescit”?

MEMBERS OF THE TRIOPIUM.

- Lindus . . . { πενταπολις no longer εξαπολις. Ha-
laryssus . . . { licarnassus being excluded, be-
Cameirus . . . { cause one of its citizens, appro-
Cos . . . { priated, instead of dedicating to
Cnidus . . . { Apollo, a prize won at the Trio-
Halicanassus . . . { pian games.

ÆOLIC CITIES.

Cumæ.
 Larissa.
 Neontichos.
 Temnos.
 Cilla.
 Notium.
 Ægiroessa.
 Pitane.
 Ægææ.
 Murina.
 Gryneia.

Smyrna thus lost. Æolians received some Colophonian exiles, who, seizing on Smyrna during the Dionysian festival, Æolians are forced to compound on condition of leaving Smyrna with τὰ ἐπιπλά.

LYDIANS.

I. ATYADÆ.

1. Atys.
2. Tyrrhenus.

II. HERACLEIDÆ.

1. Agron.
2. Meles.
3. Candaules.

III. MERMNADÆ.

1. Gyges.
2. Ardys.
3. Sadyattes.
4. Alyattes.
5. Cræsus, dethroned by *Cyrus*.

Assyrians held upper Asia 520 years when Medes revolt—

Dejoces.

Phraortes subdued Persians.

Cyaxares.

Astyages, dethroned by

Cyrus, who thus united the Empire of the Medes, Persians, and Lydians.

So far, I have shewn how to reduce the quantity of Herodotus, and thus removed one source of difficulty. The other source mentioned, the unconnected nature of the matter, may be overcome by the same rule; yet, for this, I have a second auxiliary to propose. What is alluded to is the frequent use of the Index, for discovering any former mention of each subject, the advantages of this also are very numerous. It causes us to range facts under appropriate heads; it acts as a constant remembrance that we read only to collect information, by preventing our progress in new subjects out-running our knowledge of the old; and, above all, it furnishes us with the best possible illustration and explanation of difficulties; the method rewarded in all sound systems of education, of making the author explain himself by a comparison of different parts of his writings. Lest it should be thought that I have devoted too much time to one author, it may be observed, that these remarks will be applicable to the study of all historians, and in a great degree, to that of every other description of writers.

For the two purposes I have been discussing, there is a much better Synopsis, as also a much better Index, published in one duodecimo,

under the title of "A Summary and Index of Herodotus, printed for John Taylor, bookseller and publisher to the University of London." The superiority of the work consists in this, that the events mentioned in the Summary, as also those in the Index, are chosen rather by their tending to illustrate amusing and instructive subjects, than by the mechanical method in which such selections are usually made. It also gives incidentally much information on Natural History, with references to the writings of Modern Travellers; and omits no opportunity either of marking the connexion between sacred and profane history, or of pointing out any thing explanatory of allusions by Thucydides.

That I may not have again to speak of making extracts, I would not be understood even to tolerate, much less encourage, writing long analyses of history; nor, indeed, any memorandum at all, but such as may be curtailed each time it is read, as the impress is transferred from the paper to the memory. Analyses I dislike, for two reasons; first, I consider they waste time; for as their only use is to give a clear view of the narrative, this may be more fully attained, in less time, by recapitulating the events on the mind, than by giving a detail on paper, so slowly, that the object is defeated

in a great measure; the first part being forgotten before the last has been entered upon. My second objection is, that analyses, after a little while, are done mechanically; the mind receiving nearly as little exercise, and the memory being as little consulted as it is in merely transcribing.

Besides the aids I have described for reading Herodotus, if any other is required—and no doubt many students will require others, however injudiciously, so it is better to acknowledge error as possible, and moderate it, than through despising the thoughts of it, to leave it to its own evil ways—if, I say, any further help is wanted, the one likely to be attended with least injury, is Laurent's Translation, a work containing many good grammatical notes, a fair Life of Herodotus as collected from his work, and also a very useful Geographical Index. And this Index is the only assistance to Geography of any use to an Undergraduate, with the single exception of the pamphlet by Niebühr. Students who are so far advanced as to be acquainted with Diodorus, Plutarch, Pausanias, and the rest of the authorities quoted, may read with as much ease, as benefit, the larger work by Mr. Laurent, entitled, "An Introduction to the Study of Ancient Geography," as well as that of Rennel and others, as a means of comparing

the reflections of approved writers with their own ; but this cannot apply to one who has, as yet, made no reflections of his own to compare. If any person entertains a different opinion, let me advise him to perfect himself in the text of his books first, and see if he has any spare time to indulge his fancy for research afterwards. The same time, if any, will be most fit for reading Larcher's Notes, which lay on the memory as great a burthen as do the facts on which they are comments. Respecting this book, many are of opinion, that it will convey all the advantage, without the labour, of reading the authors from which it is compiled ; but there is no doubt that the man who reads the accounts of the Modern Historians and Travellers over Classic ground, and exercises himself with identifying similar customs and manners, will prove far superior to one who, borrowing Larcher's judgment, uses no other faculty of his own than his memory. The latter will have collected facts only ; the former, the power of applying them also : and, still further, travels may be read like novels, as a recreation, a purpose for which Larcher is wholly unsuited.

Enough has now been observed on Herodotus, whether as the means of informing, or of exercising, the mind. But, since neither this

nor any other of the historians usually read, gives one uninterrupted chain of the annals of any nation of antiquity, before proceeding further, I purpose to speak of those English compilers who supply the matter which we have not time to derive from the genuine source; and, at the same time, comment on the facts that we can so derive.

There is a History of Greece, published by the Society for the Diffusion of Useful Knowledge, in one volume, of two columned pages, price five shillings. Of this, the first one hundred and fifty pages, give a pretty full account of the Greeks, to the death of Alexander the Great; being little else than an epitomized translation of such parts of Herodotus, Thucydides, Xenophon, Plutarch's Lives, the Orators and Arrian, as being chronologically arranged form one connected chain; the more minute links of the first part of which, are supplied by Homer and the other poets. These one hundred and fifty pages should be read when commencing Herodotus, in order that the detached events given by that writer, may have a line already traced in the student's mind along which to find their proper places. Fifteen days, at the slow rate of ten pages daily, will suffice for getting this task perfectly; and the whole of

the History of the Greeks, till their conquest by the Romans, may be learned at the same rate in one month; and this outline of the parts of history, not contained in the authors on the Examination List, is quite as full as will be expected from any candidate even for the highest Honours. This publication I do not recommend as being the best absolutely, but as best answering the peculiar purpose required, of fixing easily in the mind a well arranged series of standards, I may say, around which our scattered ideas may rally. The portion of Grecian History after the death of Alexander, and, I had almost said, that subsequent to the Battle of Mantinea, which is the latest event in Xenophon's Hellenics, should not be allowed to engross more time than is requisite for reading the details in the work above-mentioned. With most, even of First Classmen, the knowledge of events later than the Battle of Ægos Potamos, begins to run very shallow, and by no means clear,—a fact which will not a little astonish those who know not what it is to prepare sixteen authors for Examination. This, as a matter of experience, I mention to prevent candidates from commencing their studies on too large a scale.

Mitford's History of the Peloponnesian War

will serve well enough to excite enquiry and controversy ; however, the student who coincides with all the views of that writer, and extends his remarks no further, must rest his claims to success on some other grounds than on those of originality. But neither this, nor the History by Thirlwall, a work of infinitely more research, should be as much as looked into, till both Herodotus and Thucydides are known thoroughly ; till then, they will only serve to baffle the attempts of memory and warp the judgment. The only other end they can be even imagined to answer, is to quicken observation and enlarge our views ; for which purpose, I have already suggested Heeren. Yet so far am I from undervaluing them, that to make way for their use, I exhort all candidates to forego almost every other kind of reading till they have mastered the above-mentioned Greek writers, as essential for reading with advantage those two works, as well as Müller's Dorians and Heeren's Essays. To give my own experience, when I had thus prepared myself, I was able to read these English books with great rapidity as well as profit ; although at the commencement of my reading, every thing of the kind served only to discourage and delude me into waste of time. And these are at once the evils—and the origin of

the evils, that cause many to desist from reading, and as many more to be disappointed of honorary rewards. Persons uninformed as to the Oxford Education, suppose that an acquaintance with every part of Ancient History is demanded, if not from the original authorities, at least from modern compilations. Without any attempt at this being expected, a small part of history is required to be derived from the ancient writers, with little else more than sufficient to make that portion connected. A more extensive knowledge might, indeed, be attained, if the English Historians alone were consulted; but this would not be equal to the advantage of penetrating to the fountain-head, and by experiencing the difficulty of imbibing the genuine stream; thence learning how much trust we should repose in the purity of that derived by others. The latter system, by teaching the principles of criticism, renders each person capable of being his own historian.

Whoever has made unusual progress in history, and would make it his strong point, will find a list of authors at the end of the Grecian History of the Society for the Diffusion of Useful Knowledge.

I have next to speak of Thucydides, as being no less indispensable for success in the Schools,

than it is for improvement in literature. In order of reading, it should come next to Herodotus, because it has many allusions which that author explains, and takes up the thread of his narrative. To sum up his merits as a writer, he has transmitted not a spare idea, nor one expressed with a spare word. He relates events as a man describing what he saw, in a manner that almost makes his reader see them; completing the delusion by leading him into the same train of reflection which the circumstances he describes produced in himself. To cause this effect, he manifests, with all the accuracy of an historian, cotemporary with those ungovernable times, and ever at the scene of action, all the impartiality, and all the superiority of character, which it would have been supposed could belong only to one who lived at a later period, and in an age and country of advanced civilization in the midst of peace; his descriptions being too vivid for one not concerned, and too fair for one who was. He consulted his recollection for facts and his heart for reflection; and is evidently more desirous to convey an impression of his subject than of himself; for I have read no work which leads so little to think of its author; and this effect proceeds not a little from the style, on which he has

bestowed far less care than on the matter. In fact, language seems to have been a fatigue to him, and too slow a vehicle for his thoughts; yet, so completely was he master of it, that with a brevity that sets all its forms at defiance, he is so perspicuous that we catch his meaning before we can reconcile it to his words. Xenophon would not have expressed the same idea in less than almost twice as many words, if, at least, he wrote in his usual style; for the first and second books of the *Hellenics*, I believe to be an attempt to continue the style, as well as the matter, of *Thucydides*; being written more concisely, and with less perspicuity, than the other books.

Since, however, those I address have, of course, resolved on reading *Thucydides*, they will derive less good from hearing of its merits, than from instructions how to overcome its difficulties. These consist, first, in comprehending its meaning; and, secondly, in remembering it. The former, the difficulties of style, since they are paralleled in no other writer, can be elucidated only by a comparison with each other; and this is what I before explained, of making the author his own interpreter. These obscurities will soon vanish, before the light, which will be thrown upon

them by so thorough an acquaintance with Herodotus, as I have already shewn how to attain, and especially by the habits formed in attaining it. The assiduity directed to be exerted with that author, will be peculiarly rewarded by increased facility of reading this; for if there is one writer, of which more than of any other, the meaning is hard to attain from the interpretations of Lexicons, it is Thucydides; the reason of which is, that his words being chosen as the most pregnant with meaning, and the most choice in his own language, are proportionably more difficult, and more often impossible, to express in the terms of any other. No other rules for translation will be of any service, besides what were applied to Herodotus, with the exception of some I shall presently offer on the subject of translation separately; so, reminding the student, that for every Herodotean word he has a better interpreter than any Lexicon, I shall proceed to speak of the difficulties arising from the matter contained, and to define the amount of knowledge that will be required. These difficulties resemble those of Herodotus, in some degree, though, on the whole, they are not so great. For, though as to quantity, the contents of the two authors are about equal, yet the variety of

subjects is much less; and though the several parts of each of these are detached, still by attention we may discover some connexion between them, and both these points of difference may be taken advantage of to aid the memory. The first thing to be impressed on the mind is, an accurate knowledge of the parties engaged in the war, and all that Herodotus says of each of them, which is quite enough to shew why they severally took the parts they are related to have taken. This will be much more easily committed to memory, if constant reference is made to their respective positions on the map. But, before entering into the several campaigns, I should observe, respecting the introductory chapters, that they should be read in the following order, agreeably with the date of the events described. Next, after the twenty-third chapter, which completes the Preface, as it may be termed for distinction, the Introduction to the History should be commenced at the eighty-ninth chapter, and continued to the end of the one hundred and seventeenth; next to which should be read the portion between the twenty-fourth and eighty-ninth chapters. By this arrangement, the events from the capture of Sestos, with which Herodotus concludes, to the Peloponnesian War, will be read in the order in which they occurred. On

this period, the lives of its chief agents, by Plutarch, throw great light, especially as to the party intrigues in Athens, and the effects caused by private interest; Mitford may also be consulted on the same subject. As to the requisite knowledge of this part of history, it should be sufficient to write on the following theme: — “Trace the rise of the Athenian supremacy.” To treat this with accuracy, needs a recollection of each event, its order and date; I have already promised to give a system of Technical Memory to facilitate such tasks.

To resume the History of the War itself, the remembrance of the events should be associated with that of the respective years; which will be more easily performed by observing of what years each book gives the history. By these means, a recollection of the parts of the narrative will convey a recollection of parts of time. For my own part, I aided my memory by considering which party had the best of the contest up to a quarter, a half, or three quarters of the volume, as well as the achievements of what generals on the one side, and the loss of whom on the other, contributed to any superiority. At another view I used to contemplate, the successive changes of the scene of action, and the effects produced by them. Again, I traced the

results of the co-operation of the naval with the land forces; and although the consideration of all these several theories very greatly impressed peculiar points on my memory, none of them tended to make me so conversant with the minute parts of the detail, as did the habit of tracing the different characters through all the scenes in which they were severally engaged. This led me to perfect my acquaintance with some of them, by a consideration of the speeches they were represented to have spoken: it also drew my attention to the forces with which they were entrusted, and the numbers of those who were, from time to time, their enemies. These last mentioned particulars, however, being more difficult to retain, require that I should explain another mode of impressing them on the mind: I suggest, therefore, that as often as they occur, they should be copied out in such a form as will admit most easily of comparing them together; from such an extract, it will be easy, by observing some few numbers,—for instance, the greatest and the least in each case, to remember the rest from the proportion they bear to these. Of all these plans, there is this great advantage, that it gives at once the knowledge and the habit of applying it to the only subjects it will be required to illustrate. Such

general views serve also to explain motives, interests, and connexions; a kind of explanation much needed for Thucydides, as he is an author who prefers describing matters in such a way that they may illustrate themselves, to throwing in comments of his own. With these remarks, I must leave the student, with advice to use his Index, that his ideas may be distinct and well arranged, and to use it so frequently, that he may advance no faster than he can make good his ground. Where the detail is easy to remember, he will save time by marking it, as before directed, so that he may find the difficulties by themselves; and when it is perplexing, from the variety of agents and their various interests, the way the shortest in the end, is to study it till his notions of it are too clear to be in danger of becoming confused. It is useful, also, to point off a portion, though it be but two or three chapters together, or a single speech, as matter already known, and with which the memory can be trusted. Every artifice of marking decisive steps in one's literary progress, creates far greater interest than does the mere consciousness of having removed part of the difficulties from portions, not one of which has been entirely and finally surmounted. The former, affords all the encouragement of having

filled up one certain deficiency ; the latter, diffuses the labour over so large a space, that far from tracing its effects, we almost doubt its existence : and this observation applies to all study. The man who reads profitably, if interrupted at the end of one hour, can shew definitely an hour's work ; he can say, I have perfected myself in one-tenth, or one-twentieth part, of the campaign of such a year. On the contrary, one who can only express that he has bestowed on the whole campaign one tenth, or one twentieth part of the time requisite to perfect him in it, has, it is too probable, deluded himself out of most of his time. Just as the man who works by the piece, is ever aiming to complete a given portion ; while the labourer by the day trusts to time for the performance, and can detect his own insufficiency only when it is too late to supply it.

Respecting the editions of Thucydides, I found the one published at Oxford in 1831, by Parker, a very convenient one. Containing only the text, with an English Epitome of each book, and an Index of the matter and of the words ; it costs little, and answers well as a book of reference. This is the best to possess, though Arnold's may be occasionally borrowed, it contains some useful notes and quotations

(yet more valuable) of parallel passages ; the time to consult it is, when the student has gleaned as much from the text as he can without assistance. Being in three thick volumes, it is too cumbersome for one who reads as I recommend, continually searching from one end of the work to the other for similar constructions, and notices of the same parties.

The best translation, is that by Hobbes ; and some such aid is undeniably requisite, as a man cannot always have a tutor at his elbow. I can only advise that the candidate so use it, that when in the Schools, he neither feel the want of it, nor expose to the Examiners he has been accustomed to employ it.

The Maps and Plans of Thucydides are also serviceable for an Undergraduate, as tending to give him distinct notions of the battles ; I do not say right notions, because I believe the plans are drawn according to the descriptions, instead of being taken on the scene of action. However, the former method ensures their being at least intelligible, and will serve for those who are commencing their education ; when they enter upon their travels, they may draw plans for themselves, if they are fortunate enough to be satisfied as to the identity of the respective sites.

Next, after Thucydides, the Hellenics of

Xenophon should be read, as being evidently designed by its author to be a continuation of Thucydides, as appears from the following circumstances. The last event of importance recorded by Thucydides, is the defeat of the eighty-seven vessels of the Peloponnesians by the seventy-seven of the Athenians, at Cynosema; after which, the latter are related to have reduced Cyzicus, and to have sent Hippocrates and Epicles to bring up the ships from Eubœa. Alcibiades also, had reached Samos on his way to join the Athenians; and, thirdly, Tissaphernes had duly sacrificed at Aspendus, and had touched on the coast of Ionia, in his voyage to the Hellespont. Now, in the same order in which the journeys of these three parties had been stated by Thucydides to have commenced, they are mentioned by Xenophon at the very beginning of his history, as having been already concluded. The ships from Eubœa had arrived under Thymochares, whom we know to have been appointed to that station; Alcibiades had joined the Athenians, and Tissaphernes had reached the mouth of the Hellespont; and from the time required for these journeys, we may infer that two or three days is the utmost that could have elapsed between the period with

which the one historian concludes and the other begins.

The labour of informing oneself with the contents of this work, will not be above one-third of that required for Thucydides. To facilitate this labour, I can contribute no more than I have done already, by remarks on the two former histories, and the mode of studying them. I can only repeat that, in the same way as Herodotus was to be made to explain both the style and matter of Thucydides, and as each of these authors was to be partly his own interpreter, that Xenophon may be illustrated by these two together, besides full use being made of the light that, like each of the former, he may reflect upon himself. The best edition is, that in one volume from the Clarendon Press.

I have now commented both on Grecian History generally, and on the several portions given by historians most eligible for the Candidate for Honours ; and, in doing so, I have introduced many remarks not more applicable to those than to other parts of history. Consequently, in proceeding to the study of Roman History, it remains only to mention the choicest of the Roman Annalists, as well as the degree of proficiency requisite in this department of

literature, and the easiest mode of obtaining it.

The author that should be first read is Livy. By this historian, the Annals of the Romans, from the earliest times to the end of the second Punic War, were written in his first, second, and third Decades. But since the second Decade is lost, it is usual to read such parts of Polybius as will give connexion to the narrative of the first and third. If any more Roman History is offered for Examination, it is usually either the Annals of Tacitus alone, or his History, Agricola and Germania. Of all these, Livy is the only author on which it will be necessary to make any remark. For the study of one part of history requires attention to points, so nearly similar to that of another, and involves the formation of habits by a process so much the same, that by the time the mention of Livy has been added to that of the Grecian Historians, the student must have been put in possession of every thing that can contribute both to his information and mental discipline. Indeed, in respect of these qualities, tending to inform and exercise the mind, Livy is calculated to answer exactly the same purpose for the student of Roman literature, as Herodotus for the student of Grecian; inasmuch as it contains

a great mass of miscellaneous particulars, a knowledge of which is indispensable for reading the rest of the historians, as well as all the Latin Poets; and, at the same time, these particulars are so obscured by the fabulous form in which they appear, and otherwise so difficult to distinguish from others unworthy of credit, that they cannot be read to advantage without promoting considerable insight into the principles of historical criticism; nor, consequently, without calling into exercise both judgment and reflection. But, as I before allowed, that Heeren's work was useful to initiate the student into a kind of reading, so new to him as what is required for Herodotus; so, for the study of Livy, I recommend as absolutely indispensable, the assistance of some author, comprising extracts from the annals of those who have detailed the events of the same eras; because, though no Undergraduate has time to consult these authors themselves, he yet needs some acquaintance with their works to judge of the correctness of Livy. Such extracts, with excellent remarks upon them, are contained in the first five numbers of the History of Rome, by the Society for the Diffusion of Useful Knowledge. All of these may be read from time to time, just as the

contents of the chapters recommend them severally to the student's notice. But, almost before commencing the text of Livy, it will be as well to read the second chapter in the second number, page 38. It is an essay "On the credibility of the History of the Early Ages of Rome;" and, consequently, forms a good introduction. This, as well as the rest of the work, will point out much more clearly, than the limits of these observations will permit, what parts of the first Decade of Livy deserve chief attention from the general reader. And as these are in most cases identical with those which will form the subject of the Examinations, it will be judicious for the candidate to carry in his mind certain points to be illustrated, and to burthen himself with just as many dates, and with particulars just as minute as these topics require. For instance, he should view the history in one light to exemplify the character of its author. This will involve attention both to the style and to the subject. In the style, he will note every passage remarkable for force of expression; every speech shewing power to influence either the reason or the feelings; and every sentiment evincing the peculiar bias of the writer. In the subject, it will lead him to remark where the narrative

indicates that the author has been too credulous, and too prone to repeat without scrutiny; it will direct his attention to every passage in which Livy quotes his authority, and to every thing that throws light on its credibility. As another view, the student should regard the rise and progress of the Tribunician power; at another, the growth of that of the Plebeians, and the corresponding depression of the Patricians. Many others will be suggested to him in the course of his reading; but these three subjects will lead him to observe the date of every law, and of every concession made by one party to the other; whether by formal enactment, after a protracted struggle, or silently acquiesced in, through a consciousness of an inability to resist. I need scarcely mention, that a minute knowledge of the many skirmishes with the Æqui, Volsci, and other tribes, is more than is required. The years in which events occurred, by which the Roman power was materially influenced, are, of course, important, and whether such events were the accession of a new ally, or of a new enemy; the estrangement of the one, or the quieting of the other, by arms or by treaty: these and the like must be carefully remembered, by all who pretend to accuracy and clearness of historical

knowledge. Nor will it fail to give encouragement, if I state that the order of these events and their dates may be easily committed to memory, by means of the system of *Memoria Technica*, which I have before promised to explain, and to which I refer for a summary of one book of Livy, introduced by way of example.

On the study of Livy, a question arises, as to whether it is requisite to read Niebühr. To this I briefly reply, when the contents of Livy are known thoroughly, and not till then; and when every thing has been gleaned from the History by the Society for the Diffusion of Useful Knowledge; then, if enough of the time to be devoted to Roman History remains, Mr. Twiss's Epitome of Niebühr may be read with advantage. A considerable quantity of the discoveries of Niebühr are condensed into a small compass in the review of the work of that historian. This paper is so valuable, and takes so little time to read, that no one should study the first Decade of Livy without it.

Crevier's edition of Livy is the most useful, and contains some excellent notes.

Since a more extensive knowledge of Roman History is requisite than an Undergraduate will be able to derive from the original authorities,

the History of Rome to the end of the Republic may be derived from the recent publication by Mr. Keightley, while Middleton gives a more particular account of the eventful times of Cicero. The Lives of the Roman Emperors may be taken from Goldsmith's History, which gives a faithful outline. This may be filled up from translations of Suetonius and Tacitus, if those authors themselves are not in the Examination List. But lest a commencement should be made on too large a scale, let me recommend the candidate to be contented with the works of Keightley and Goldsmith, until he finds that he has time remaining for perfecting the several links of the chain formed by these historians.

While on the subject of history, I will offer a few observations on the best mode of perfecting our knowledge of the other nations of antiquity, to which we have been introduced, by their connexion with the Greeks and Romans. Such are the Persians, Medes, Babylonians, Macedonians, Lydians, Scythians, Phœnicians, Syracusians, Carthaginians, Libyans. To the mention of these, I shall add that of the Jews, which will lead me to comment on the study of Divinity.

It may happen, that the student has no time to devote to the annals of most of these nations beyond what is requisite to glean every mention of them from Herodotus, Thucydides, Xenophon, and Livy. In this case, the limited knowledge he has of them should be made equally clear, and the particulars of time and place should be quite as well arranged in his mind, as if they were more extensive. However brief be the notice of each nation, he should make extracts as if he were collecting the elements of their histories; and he should endeavour to complete a certain portion between some two memorable eras. Heeren's *Manual of Ancient History* will inform him of the remarkable epochs of each people, and will also refer him to such works as will be most serviceable in extending his knowledge. By means of Indices, he will easily find those parts of any author in which the mention of any nation occurs, so that he will be able to refresh his memory, or to extend his knowledge of it, without the labour of reading any other pages than those which throw light on that single object of his attention. The leading events in the history of any one of the nations above-mentioned, may be condensed into one sheet of foolscap, and those of most of them, will fill

even a less space. This outline, the good economist of time, will be able either to lengthen or fill up at leisure hours, if not from the Classics in the original, at least from translations of them, till his historical knowledge is very considerable. The index of Mant's Bible, together with that of Prideaux's *Connexion*, will point out almost every reference of Sacred History to Profane. Hints on the mode of making each of these illustrate the other, will be gained from Heeren's *Commerce and Intercourse of the Nations of Antiquity*. Care must be taken that the student aim not at learning too much. The first thing to be attained is, an accurate knowledge of all that the authors on the *Examination List* say of each nation; nor will any knowledge be rewarded of which this is not the basis and foundation.

The History of the Jews should be compiled by each person for himself, out of the Old Testament. Assistance may be derived from the *Epitome* at the end of Mant's Bible, which is an analysis of all the history that can be collected from the Sacred Writings, very conveniently composed with dates and references. The best explanation of Jewish customs and antiquities generally, will be found in Horne's *Introduction*. Graves on the *Pentateuch*, may

also be consulted with advantage. But these, and all other works of the kind, must be used, as they are intended, as helps. The text book of Jewish History is the Bible; nor is there much doubt that a candidate will evince whether he has acquired his knowledge both of the Jewish History and of Divinity generally from the Bible itself, or from some manual or other, significantly designated, "cram book." Two or three of the books of the Bible form the Divinity Examination at Collections; yet I would not recommend that the study of Jewish History should advance no faster than it would do with so small an allowance for the reading of each Term. It should be pursued, from beginning to end, in as short a time as possible; for, a knowledge of the whole of any department of literature, though comparatively superficial, is less likely to escape the memory, and forms better matter for reflection, than a more particular knowledge of a small part. With the aid of Mant's Epitome, an outline of Jewish History should be gained first, and this will be gradually filled up by the portion required for Collections. Should the student have time remaining, after he has finished his own compilation, he may read Milman's History as a running commentary.

Turning from the study of the Historical part of Divinity, to that of the Doctrinal, this will be judiciously commenced by committing to memory the thirty-nine articles, as also by reading some Exposition of the Evidences of Christianity, if it be only passages from Paley or Sumner. This will serve to open the mind to the importance of every point really deserving attention; and will teach us to consider every illustration and proof as such, and to concentrate our mental powers around the points most requisite to defend.* With these observations, I shall leave the student of Divinity with the admonition, that there is one task which may stand in the place of every other, though no other will fill the place of it; I mean, reading the Bible thoroughly, with the use of the marginal references.

It occurs to me, however, that the further I proceed, the more I strip the subjects not yet entered on, of remarks that would apply as

* Information on the different Religious Sects, is conveniently supplied in a work, entitled, "A Manual of the Sects and Heresies of the early Christian Church, and brief Biographical Notices of the Principal Writers and Divines: with an Appendix, containing an Account of the most Remarkable Modern Sects, and a Chronological Table."

properly to them, as to those to which they are really prefixed. The truth is, that as the end of all study is, while it informs, to discipline the mind, and as the attainment of this twofold object depends upon the method of application, it follows, that when this has been explained with reference to one part of literature, it involves nearly all remarks that can be offered on every other. And this will account for my giving comparatively little space to so important a subject as philosophy,—which I have next to consider.

The study of Philosophy may be commenced with Tenneman's Manual of its History. The only other work of the kind, accessible to the Undergraduate, is that by Enfield. This may serve to extend, and render more minute in particular parts, the outline furnished by Tenneman. Next to this introduction to the history of the science, we require an introduction to the science itself, and to that branch of it which is called Moral Philosophy. This we have in Butler's Sermons; a work, the wisdom of which is as far above that of all Heathen writers, as the ground from which its author took his survey was more advantageous than that which they occupied. For, whereas the Heathens derived their knowledge of man's moral nature

from contemplating man as he appeared to them, and judged his affections and passions as natural, and to be cultivated, or as unnatural and to be eradicated, by the standard of the utility and tendency which they severally evinced; such moral estimate being subject to all the errors that arise, either from making undue allowance, or no allowance at all, for the corrupted state of those affections and their limited sphere of operation. Butler, on the contrary, learning from the Gospel what Nature's God requires of man, thence deduced of what he was capable, and what would be the perfection of his capacities. In short, he learned principles from revelation and from nature, while those philosophers were confined to an analysis of Nature's works alone. But, beside the correctness of his views, the writings of Butler may also be recommended for the easy and familiar form in which his truths are conveyed; and this is required in a work intended to be used as an introduction to Aristotle particularly; because, facts that give the deepest insight into the theories of that writer, are mentioned incidentally, and in a way least likely to attract the attention of one whose observation has not been quickened by some previous study. Harris's Essays on Happiness

and Art, may also be read as introductory to the Ethics, and his Philosophical Arrangements, as preparatory to the science of logic. The notes are not the least valuable part of the works of this writer.

The Ethics, after such preparation, will be commenced with advantage. The first thing requisite, is a tutor; who not only knows Aristotle, but who is also informed in moral science generally. Before each lecture, the student should not only read and digest a certain quantity, but should consider the exact number of passages on which he requires explanation; and, while with his tutor, he should express any thing but confidence that he rightly understands the other passages. He should not think himself qualified to take full benefit of a lecture, until he is thoroughly acquainted with Aristotle's works; knows his definitions by heart, and can repeat his arguments with facility. This is not so difficult as it will at first appear; yet I am not concerned with what is easy, so much as with what is requisite; and I am persuaded that there is no shorter way sufficiently safe. For my own part, before attending lecture, I used to write out the answers to the Questions on Aristotle, in a copy inter-

leaved. This was very useful in refreshing my memory with dry technicalities, that take as much trouble to find in the text as to learn by heart when found. The student should frequently require of his tutor subjects for essays as well as papers of questions, especially on points where he has most doubt of his own proficiency. This will prevent the tutor being ignorant of the extent of his pupil's knowledge, and will also serve as an exercise for Examination. To answer this last purpose, the questions should be written off-hand as quickly as possible, without any use of books of reference, and this requires that the questions should be on those parts only in which the pupil is well read. The books used at lecture should be so marked as to turn the attention to all difficulties, and to all matters requiring reflection.

But neither reflection on the text, nor the explanation of tutors, can convey a thorough sense of the meaning of Aristotle, to one who is uninitiated in moral philosophy generally. For though the Ethics commence the course of moral science at the University, it is in reality better suited to form its conclusion; for after a certain degree of attention has been given to it, we must expect to make progress

only by improving, from the study of other writers on the same science, our perception of moral truth.

Most of these observations apply so strongly to the study of Aristotle's *Rhetoric* also, that on this work I have only to add, that it should be read rather for mental discipline than for information, I mean on the science of rhetoric; for the hints on moral philosophy, thrown in incidentally, render it quite an illustration of that subject. But, though enough of this subject of rhetoric may be learned without consulting Quintilian and Cicero, and other writers on rhetoric, the definitions must be learned by rote, and a very clear knowledge must be attained of Aristotle's divisions and sub-divisions. Though the matter is of a kind peculiarly suited to improve the student in composition, his improvement will not be more promoted by the information he collects, than by the exercise of collecting it.

If this, indeed, the amount of information, be the title to preference, the book the most valuable to the classical reader, is the *Politics* of Aristotle. It forms an illustration, not only of the *Ethics*, but also of Ancient History; and is a work to which writers, both on history and political philosophy, are almost as much in-

debted as to any of the Classics. Having anticipated all the observations that would apply to the study of it, my only reason for introducing any notice of the Politics is, that if a question should arise, whether an addition should be made to an Examination List by another science, or another historian or poet, this work may gain due consideration.

The directions for the study of the Ethics, Rhetoric, and Politics, would be still incomplete if I omitted one salutary caution, that though nothing is to be neglected that is likely to form the subject of a question in the Schools; the acquirements least likely to pass unobserved and unrewarded, are such as consist in the knowledge, not of the theories of some popular author, or of some new elucidation of old difficulties, but that they are those of a man who has informed himself accurately of the words of his author; and has qualified himself to judge of their meaning, by cultivating the habits of reflecting, and forming independent opinions, as well as by gaining more extensive views of each subject, from a study of works of other writers.

As to the edition of the Ethics, which is best suited to the limited time and opportunities of Candidates for a Degree, I should recommend

the one lately edited by Mr. Brewer, of Queen's College. His object, he says, is "to present Aristotle's Ethics in a form less repulsive to beginners;" and, no one, I think, can have read so carelessly, as not to have discovered that the Ethics supplied a fair field for such an attempt. For, indeed, to say nothing of the abstruse nature of the subject of this treatise, when it appeared in its old form without any introduction, and expressed in such terms as presumed more previous knowledge on the part of its reader, than any Undergraduate had even the means of acquiring, the text itself was in many parts so corrupt, as to add greatly to the discouragement of a beginner. A perusal of this new edition will shew that the author has pursued his object with all the judgment that dictated it. For, taking as his motto, "*non-nisi ex Aristotele ipso discas demum Aristotelem intelligere*," he elucidates difficulties by citing parallel passages, not only from this, but also from the other works of Aristotle. He introduces the student to his task, by an enlarged view of the Philosopher's theory, in "General Instruction," of which the great utility is to shew how the different parts, apparently detached, are really connected, and are essential to the developement of the subject. The same

end which this answers, with respect to the whole work, is more particularly answered by the introductions prefixed to each of the ten books. The appendix is also introductory, and is designed to prepare the reader for a due comprehension of the third chapter of the first book, and is admirably suited to the purpose. But, although many difficulties have been removed by Mr. Brewer, and many annotations supplied, there yet remains enough scope for the exercise both of industry and of reflection. Still nothing is so good but the misapplication of it will produce evil, and this is very frequently experienced in literature. Let me recommend, therefore, that every part of these notes and comments be read with a spirit of scepticism and enquiry, and not made a matter for the operation of memory alone. A man who is capable of making such annotations, could, of course, satisfy the severest Examination; but this is not the case with one who can merely repeat them. For the latter may not have taken an extensive view of his subject; he knows answers to a certain set of questions only, and has not, necessarily, materials for solving any others of equal difficulty. And if this observation has occurred before, and it must be excused as being applicable to studies

of every kind, and deserving to be most strongly enforced.

I come next to speak of Logic, though, in order of study, it is a science, some knowledge of which should precede every other. To become a perfect logician, it would be requisite to dive into the depths of Aristotle's *Metaphysics* and *Organon*; but to know as much as is requisite for the Schools, and compatible with the opportunities of an Undergraduate, the treatises by Messrs. Whately, Hulse, and Moberly, are all that need be consulted. Some, indeed, were once rewarded for shewing an acquaintance with those works of Aristotle, but this happened under very singular circumstances, at a time when, from the peculiar taste and partialities of one, and of only one of the Examiners, "*percrebuerat constans opinio*," that there would be something very formidable in the next logic paper. Still, though this expectation was realized, and those whose faith in it had operated on their course of reading, gained some advantage, there was nothing from which to infer that those persons would not have succeeded, quite as well, if they had devoted the time, so employed, to those parts of their reading which were better suited to their comprehensions. But, to speak of the necessary

attainments in this part of literature, these consist in a knowledge of the opinions and doctrines generally entertained on Logic; of the divisions and definitions in which most writers agree, and of the reasons that others give for arriving at different results. Besides this, every candidate is expected to be sufficiently adept in the art to state fair arguments in logical form, and to point out the rules which fallacies violate. With this acquaintance with the History and the Art, there should also be combined the Science of Logic; that is to say, we should accustom ourselves to analyze the arguments which we hear; and examine the mental process which we go through in reasoning. This exercise, of taking to pieces, and contemplating separately the component parts of every thing submitted to the mind, tends peculiarly to teach us to think clearly: it also enables us to abstract the point and chief consideration of every question, and dwell exclusively upon it, free from bias or confusion arising from any irrelevant matter with which it is surrounded. This, I say, constitutes the knowledge and mental culture which is requisite for the Schools; and now to speak of their attainment:—

Aldrich, with the assistance of Huishe's

Treatise, will give all the commonly received rules of the Art of Logic. Many, though not all, of the imperfections of these, may be learned from the works of Messrs. Moberly and Whately. The latter will also give all the needful information about the History of Logic, and the objections which have been raised against it. On this subject, much light is thrown by the Philosophical Arrangements above mentioned; a work which will also advance the student in the Science of Logic; and if any subject matter is wanted, on which to exercise his mind in this department, let him criticise all the theories and opinions which have ever been formed, and all the divisions ever made by logical writers. There yet remains a wide field for discovery, and even over the ground most frequently explored, I suspect that a shorter and more simple way may be found by deviating considerably from the beaten track. This imperfect state of the Science of Logic, is the chief reason that beginners find the study difficult. Another cause is, that they enter upon the use of new terms, the full meaning of which, if they comprehend, they do not easily retain; and are for a while inexpert in the use of them, like workmen with strange tools. Indeed, so much time is usually

lost by men slowly wading on for Term after Term, merely through the novelty of their employment, that I cannot too strongly advise the student to give up almost all his attention to Logic, till he has thoroughly mastered the technical part. He should reduce propositions and make syllogisms in each figure incessantly until he is sufficiently expert to do them off hand. For then, and then only, can he turn to another subject without danger of forgetting or confusing all he has learned of this. Besides these hints, I can give no other advice to the logical student, except to procure papers of questions from some clear-headed man, who has thought maturely on the subject. For this science is well worth attention, and is productive of a habit of mind, more useful throughout life, than the knowledge of all the Classics collectively.

The Greek and Latin Poets are entitled to our next consideration. As to the selection to be made for the Examination List, I must refer to the pages peculiarly assigned to that subject, while many other remarks will more properly be introduced under the topic of Translation. As conducing to a knowledge of the languages, I have no other observations on the Poets than those already attached to Herodotus and Thu-

cydides. But in preparing Poets for Examination, it must be borne in mind, that they must give place to repetitions of History, dates, definitions, and other tasks of memory during the month immediately preceding the contest. It is obvious, therefore, that the difficulties should be marked on the margin, so as to render it possible for the candidate to refresh his memory sufficiently during the days that intervene between the Examination on paper and that *vivâ voce*. As to the History of the Drama, it should not, I think, engross any more time than is required to peruse parts of the lectures in the Greek Theatre. And, respecting the metre of the Choral poetry, a knowledge of the common measures will be sufficient to carry the candidate through with credit. It would be very injudicious to devote to a critical acquaintance of any thing so unprofitable, and so unlikely to be appreciated in the Schools, time that might be given to History and Philosophy. This, however, must not be considered as any encouragement to enter the Schools imperfect in points of scholarship. The truth is, too much of the subject of each author is required by the Oxford system, to be compatible with that accurate knowledge of the languages which is attained in the University of Cambridge. The minutiae of Greek Prosody have, within my own

experience, been studied and fully comprehended by several men, at the cost of a great deal of time, without their having the slightest chance of displaying their knowledge in the whole Examination. And it must be remembered, the question does not lie between this acquirement and none, but between this and additional information, which we are sure to have an opportunity of introducing, and which is sure to be rewarded. On this subject I dwell more fully, because I believe that it has frequently proved the cause of failure. I have known an extraordinary knowledge of science, or of history, make up for a deficiency in any other subject of Examination ; but, I assert as a matter of fact, that no degree of proficiency, either in the Poets or in metrical criticism, has, of late years, served for any thing more than to embellish and set off other acquirements ; it certainly never has stood in place of them. It will be observed, that I have ever shewn myself averse to the practice of procuring others to help us out of literary difficulties ; still every mind has its powers more fully elicited by collision with one yet more enlightened, and this would induce me to recommend the student to embrace every opportunity of reading Classical poetry with men of highly cultivated taste : for Taste is one of the most valuable results of

the study of ancient literature, though, at the same time, it is not very difficult to communicate.

As yet, nothing has been said on the mode of attaining a good style of Latin and Greek composition. In every Examination, there are two papers for translation proposed, for the express purpose of ascertaining the facility which each candidate has in these exercises. The weight which is attached to them is equal to that of any one of the papers, not even excepting those on science and history. One of the Examiners told me, that critical scholarship was scarcely considered as any proof of accuracy in the languages except when the translations were well done. Indeed, these obviously shew a practical knowledge, the former only a theoretical. The way to gain these distinguishing qualifications, however, is to turn a portion of Greek and Latin into English, and after a while to retranslate it. In each translation the expressions should be carefully chosen; the same meaning never being applied to different words as if exactly synonymous. Dumesnil's Latin Synonyms will be found serviceable, as also will Crombie's Gymnasium. These works will excite attention to the value of different passages occurring in the course of reading, as

marking the exact sense of certain words. For, in reality, the position of expressions in sentences is the only clue to their meaning; and though Crombie may deduce correctly in most instances, his work should be read rather for catching his habit of inquiry, than for information. Besides translating and retranslating, another of the most useful exercises is daily to learn to repeat a certain portion of Cicero, Livy, Sallust, Demosthenes, Xenophon, or Plato. These, I admit, are rather laborious modes of forming a good Latin and Greek style, but I still maintain that there are no shorter ways equally efficient. It should be borne in mind, that as good translation has great influence on the result of every Examination, it deserves from a person ambitious of Honours, time and toil enough to render him perfect, be that quantity much or little. The two exercises above-mentioned, are enforced at almost all the leading schools in the country, though in the University they are more often recommended than adopted. And this, I believe, to be the reason that men who do not write good Latin and Greek when they matriculate, rarely do so when they graduate. A portion of some English author, though only four or five lines, should be rendered in both languages alternate days,

with translation and retranslation. The English chosen for this purpose should be on the same subject, and consequently requiring the same terms as occur in the Historian or Philosophical treatise at the time in hand. This will not only enable the student to derive his words and phrases from a purer source than Dictionaries, but will also cause him, when reading, to regard the text of his author as containing a stock of expressions for which he will have immediate use. By thus combining construing with writing Latin and Greek, each exercise will contribute to perfection in the other. Observing that to render sentences, not only in the same form, but even at the same length as they are in English, will form a style rather Anglicized than Classical; the student will discern what it is which is wanting to give fluency and elegance to those English translations that are called literal; which some understand to require a rendering word for word at the expense of idiom. A practice which, for my own part, I found very useful, was to mark on the margin formulæ and idiomatic modes of expression, as well as any English words of which I found exact equivalents. This leads to the habit essential to forming a classical style of composition, of having one, and only one, mode of turning the

same English expression : for, men of extensive reading find that there are but few words quite convertible. Much, however, as all these methods contribute to good Latin and Greek writing, I question whether any one ever formed a perfect style without accustoming himself to think in those languages. This is aimed at in public schools by the many Latin Themes that are proposed. The same principle, of course, applies to Greek, though few of the age of school boys are equal to writing Greek Themes. Now it is indeed doubtful whether all this advice will be followed in many instances. I discharge my duty in giving it, and must add, that in theory it is nothing new ; that there is no tutor in Oxford who is not convinced of its truth, nor any who would not oftener recommend it, if he could find more persons likely to adopt it. A good Latin style is less common in the University now than it used to be ; still it does not form a less title to distinction. Indeed, scarcely an Examination passes without a deficiency in it proving a bar to one or more candidates being classed with the First ; and, in too many instances, the Examiners find themselves obliged to admit to that rank, men whose Latin writing is no otherwise First Class than by comparison with that of other candidates ;

while by the standard of the Schools, it is hardly equal to what is expected for a Second. As the subject of English Translation deserves remark, as well for the errors prevailing respecting it, as for its own importance, I will notice each kind of it—Construing and Translating on paper.

The style of a translator should be purely English, and though the difficulty of Construing gains some indulgence, a written translation should be both fluent and literal—that is to say, conveyed in expressions as nearly similar as the idioms of different languages will permit. The accurate adaptation of idioms and expressions will generally produce sufficient fluency: but where the candidate finds these incompatible, he should not in any way sacrifice the former, least of all in cases where it may seem doubtful whether he comprehends the full force of the words, since, the only purpose translation answers in the Schools is to manifest a knowledge of the languages. Sometimes metaphors occur which cannot be fully expressed without such a number of words as would sound ridiculous. In such a case, in a *vivâ voce* Examination, I would construe as elegantly as possible, and leave the Examiner to satisfy himself of my proficiency

by a separate question, if he had any doubts ; but should there be the same difficulty in a written translation, I would add a note or parenthesis to shew I understood the sense, and thus avoid writing what would be disgusting to read. At schools, boys are taught to render word for word, participles by participles, and relatives by relatives. For beginners this may be requisite, to inform the teacher whether his pupil knows the parts of speech and construction ; but it is lamentable to see, as I often have seen, this practice carried on up to the time of Examination for a Degree. For, it is not only disgusting to Examiners, and likely to prejudice every other impression of a person's knowledge of the languages ; but what is worse, the habit of thus colouring English translations with Latin or Greek, is a sure way of giving our Latin and Greek style a tinge of English. Indeed, allowance may be made for construing inelegantly ; but no English which is not purely idiomatic, is ever entitled to a preference as being literal. Sometimes we have one long sentence in English requiring to be rendered by several in Latin ; consequently, an idea conveyed in several sentences in Latin, may, with equal propriety, be expressed by one in English. Translators should try the effect

of this before they complain that fluency is impossible. The following example will shew the effect of transposition, and of using adjectives as nouns:—Priam, in the twenty-fourth Iliad, in the second line of his memorable speech, tells Achilles that he is “in the deadly threshold of old age;” which is more elegantly, as well as more idiomatically expressed, “in old age the threshold of death.” Poetry may be translated in the Schools in blank verse, literally enough to be received. Indeed, unless a candidate really tries to conceal ignorance he need not fear being suspected of so doing. I would not recommend any student to omit practising translations on paper: whether in prose or blank verse they are very easy, but still they should not be attempted for the first time in the Schools. To construe elegantly, is a great accomplishment, and one that has almost an undue influence over the fate of Examinations. Yet, it is not difficult to acquire if we read the English Poets, and note forms of expressions similar to those used by the Classics. Sir Walter Scott’s Poetry supplies words and formulæ easily to be adapted to the poems of the Classics generally, especially to Pindar; likewise in reading Virgil’s Georgics, the man of taste will profit by looking through Thomson’s Seasons.

This course of study will supply a stock of words, but a readiness in recalling them must be the result of frequently construing aloud. If this is neglected, the ideas of the author in hand are apt to be conveyed to the mind immediately from the text, and not through the medium of English, which, consequently, suffers from disuse.

I have now spoken of the means of attaining the degree of proficiency that gives a title to Honours in all the usual subjects of Examination, in the History of the Greeks and Romans, and other Nations of Antiquity, as also in Science, Divinity, and Poetry. Translations into English, Greek, and Latin, have also been mentioned separately, while the mode of attaining sound scholarship has been introduced along with the notice of the authors most likely to contribute to it. Still, many miscellaneous observations remain which did not properly belong to the mention of any particular author, but yet deserve a place as being likely to prevent students from omitting many practices which will tend to give not only knowledge but also the art of setting it forth to advantage. With a view to the latter, it will be as well that there should be a perfect understanding of the nature of Examinations, as well as the descrip-

tion of persons usually ranked in the First, Second, Third, and Fourth Classes. First, then, I will say a little of the choice of authors for Examination. And here, it may be observed, that it is always presumed, and, indeed, generally happens, that the books "given up" are not all that the candidate has read, but a certain number which he proposes as a specimen of his manner of reading. An Examination List should not contain less than sixteen books for a First Class, nor less than twelve for a Second. However, as a number scarcely sufficient for a Second Class has been rewarded with a First, in cases in which extraordinary proficiency has been displayed, it should be remembered, that it is a less error "to give up" too few than to be imperfect in a great many. For though accuracy has stood in the place of extensive reading, in no instance has a long list failed to confirm suspicions that the candidate has read too much to have read well. I should recommend, therefore, that at the first Term in which a student has resolved on reading for Honours, he should form a list of such authors as are almost indispensable, and may be termed Standard Authors. These are the Ethics, Herodotus, Thucydides, Xenophon's Hellenics, b. 1 and 2, the first Decade of Livy,

and two Latin and two Greek Poets. Even less than this has obtained a Second Class: this, however, has arisen from some indication in the course of the Examination, that the candidate had collected more than the usual quantity of information, either from the authors on his List, or from others not "given up." When a thorough acquaintance with these books has been gained, the student can add as many others as he finds that time will permit. In making a selection, he should remember that the knowledge manifested during the Examination on paper, which consists chiefly in questions on Science and History, has even more weight, and is less likely to want an opportunity of display, than that which generally forms part of the *vivâ voce* Examination; such as are the Latin and Greek Poets. Accordingly, it will be more judicious to prepare some plays of Euripides than of Æschylus, if, by so doing, there will be time for reading another science, as the Politics, or some more history, whether it be the remainder of the Hellenics or another Decade of Livy. The latter would be entitled to a preference also, according to another rule for choosing a List; I mean by the degree of facility with which the authors can be remembered. For, if the candidate has forgotten the sense of a passage of

Æschylus or of Pindar, which also lays a great burthen on the memory, he has no other chance of his labour being appreciated; whereas, in a science or history, the translation is more likely to be required on paper, and even if he should have to construe, and should fail, he may recover himself by shewing a knowledge of the subject. It is true that, for a First Class, a highly cultivated taste is almost indispensable; and that this will be formed chiefly by a judicious study of the Poets. But, it is one thing to read Pindar and Æschylus as a lover of literature, and another thing to pay that attention to Mythology and various readings which is requisite to prepare them for the Schools. If, therefore, a List is to be completed in a short time, it should not be filled up with Poets unless circumstances do not admit of adding works that convey more solid information. And this advice is suggested by the very nature of the Examinations, which begin with questions and themes; and according to the proficiency therein evinced, each man is marked first, second, third, or fourth, in History, Philosophy, and Poetry, even before the Examiners have considered whether his List contains six books or sixteen. Having given these rules for selection, I will

conclude this topic with an enumeration of the works most commonly used in Oxford.

Sciences. Butler's Analogy and Sermons; Aristotle's Ethics, Rhetoric, Politics, Poetics; Plato's Phædon, Republic, Gorgias.

History. Herodotus, Thucydides, Xenophon's Hellenics, Livy, Polybius, Tacitus. N.B. If two Decades of Livy are read, such parts of Polybius should be added as will complete the lost links of this chain of history.

Poets. Homer, either Iliad or Odyssey; Sophocles, Euripides (not less than six Plays), Aristophanes (not less than four), Pindar, Æschylus, Virgil, Horace, Terence, Juvenal and Perseus, Lucretius.

Orators. Demosthenes, Æschines, and Cicero. Of this last author all the other works are read, but most commonly De Oratore, De Officiis, and Tusculan Disputations.

As a corollary to the rule that a preference should be given to the works containing most information, I may add that such authors should be chosen as mutually illustrate each other. Thus, Juvenal should be in the same List with Tacitus, the Rhetoric with de Oratore; and the Plays of Aristophanes, relating to the times of the Peloponnesian War, with Thucydides.

By the same rule, the Politics should form part of every List as being a commentary, not only on the Ethics, but also on all Ancient History.

The several degrees of knowledge and mental discipline which entitle men to the different Classes, do not admit of accurate definition. For a First Class, however, it is indispensable that a man should think originally, and have accustomed himself to take enlarged views of things; he should regard matters in different points of view, and be able to concentrate his powers on given subjects; in fact, his natural abilities should at least be above the average, and in the highest state of discipline and culture. His knowledge of the authors of his List should be such as I have already mentioned in treating of those authors; and with these attainments he should combine taste in translation, good scholarship, and an independent judgment.

The Second Class consists either of men who have fallen short of a First by being imperfect in their books, and often in Latin and Greek writing; or of men void of originality, or of taste, but hard readers, and in other respects deserving. The majority of Second Classmen would be incapable of ever gaining a First; yet, I remember hearing from one of the Examiners, that so completely did the Second Classmen,

of one Term, shew want of reading rather than of talent, that most of their science papers excelled those of the First Class. The Third and Fourth Classes, are almost always the rank of the disappointed; the former is especially such, for the latter contains some of the best of those who tried only for common Degrees. In these, there are frequently men who have read hard for four years; but who, having injudiciously divided their time between more books than they could become perfect in, have been examined chiefly in those which they had read least. This intimation of their fate may serve as a warning; it is quite a mistake for persons who feel sure of a Second Class, to think they cannot lose by trusting to not being examined in such other works as would increase their List to the number necessary for a First.

And here I may as well explain a little more fully the reasons of those disappointments, of which there are always too many to complain after every Examination. Omitting the cases in which candidates have failed in a measure exactly proportioned to the extent of their own imperfections, we shall yet have to remark on the fate of those who have been ranked in the Third, and even in the Fourth, when those considered competent judges have deemed them

equal to a First, or, at least, to a high place in the Second. These disappointments, in too many instances, have been occasioned not by the estimate of the Examiners being too low, but by that of the friends of the candidate being too high. For very sanguine expectations of a man's rank in the Class List are formed upon the judgment of his tutor, or even upon that of persons of his acquaintance. Of these, the latter can, of course, only know that he is a man of taste and talent, while the former can judge of his attainments only so far as he has examined him. And let me add, it is of rather rare occurrence that a tutor examines his pupil even in the author in which he lectures, sufficiently to discern whether he is perfect enough for the Schools. For this can only be done in one way, by setting him in a room by himself, with nothing but pen, ink, and paper, to answer questions in a short space of time. Instead of which, a judgment is confidently formed by the way the pupil, with the book before him, answers what are too often leading questions. If, then, a tutor has no better criterion than this for judging of the fruits of his own lecture, which is generally confined to science, it follows that of his pupil's acquaintance with History, Poetry, and Divinity he is wholly incompetent

to speak. One of the Examiners, not long since expressed an opinion, that his pupil could not fail of gaining a First Class; but almost at the commencement of the Examination, he found himself obliged to alter his opinion, upon seeing him return a Chorus of Sophocles wholly unattempted.

Strange as it may appear, it is too often the case, that though every pupil is anxious to ascertain his tutor's judgment on his probable rank on the Class List, still he habitually tries to deceive him into forming too high an estimation. Conscious that those men who succeed have been high in the opinion of their tutors, students are too apt to be influenced by the fallacy that, if they can stand high in the opinion of their tutors, they shall, therefore, succeed, and this even, although they have tried to prevent that opinion being fairly formed.

Another source of these disappointments is, that though the candidates have all the knowledge they are believed to have, still they fail to manifest it in the Schools. This happens in several ways. The most frequent is the one already hinted; that they have not so collected, or so digested their information, as to be perfectly masters of it, and want the organ of

“Concentrativeness.” Others, again, enter the Schools without having habituated themselves to give the best answers they can in the shortest time. Experience has convinced me, that one week devoted to practice for Examination, will give many a rank widely different from that which they will otherwise attain. Each of these causes is quite sufficient to account for the fact, that men of considerable reading give in their papers with no more answers than will entitle them to a Third Class. The time allowed for deciding the respective merits of seventy or eighty men is so inadequate, that the Examiners must proceed by certain broad rules—they must judge by what comes before them; if the candidates fail to answer questions on paper, the presumption is that they are ignorant of them; and so far as respects their rank in the Class List, they might as well not have knowledge as not shew it. It is true, that a second set of questions is sometimes allowed, when there is such an inequality between the papers on some one subject and those on others, as to indicate very clearly some other cause for the inferiority than ignorance; yet this indulgence is not often granted—indeed, time will not permit it.

Now, as to the mode of preparing for an

Examination, in a way calculated to avoid disappointments of these kinds, though it consists partly in practising in the manner just mentioned, and almost entirely in reading each book with all the reflection and accuracy that I have already recommended; still, there are other things that tend not only to enhance candidates in the estimation of Examiners, but also to their real improvement. And first:—

College Lectures deserve some notice, because, though they possess considerable advantages in themselves, and such as can be obtained from no other quarter, they are yet greatly undervalued; and that, too, by men whose opinions derive additional weight from their honorary distinctions. Without denying that these men speak from experience, I more than suspect that their experience has been partial, owing to their never having so prepared themselves before their lectures, or paid such attention at them, as to give any good tendencies a fair chance of becoming effect. They may have devoted, daily, a sufficient number of hours to study, but still neglected to read for lectures; and while in the tutor's room have, consequently, shewn but little inclination to have any questions addressed to themselves. But other men, of equal distinction, and speaking

from a less partial experience, have agreed with me in deeming College lectures a source of considerable improvement; I will, therefore, say a little of the way to improve the opportunities they afford.

The benefits derivable are increased information and mental discipline; the latter derivable chiefly in the lecture room, and the former, both from the lecture itself and the investigations to which it leads. The instruction from College Tutors is alone of great value; as it comes from men whose capacities are above those of the average of private tutors, though not so highly estimated, because not so highly paid. But beside the explanations, references, and parallel passages which they give, if we attend to their directions in following out all the inquiries to which they give the clue; and if we read to illustrate all the theories they form; this course of study will be as superior to any we should pursue without their assistance, as the lawyer's reading and practising together is to chamber study alone. Indeed, going to lecture will operate like going into court; and we shall equally be required to apply facts and principles to given cases. It might be added, but with more truth, perhaps, than will appear at first sight, that the full benefit of College lec-

tures can be known only by fair trial. For, reading a small portion daily, more accurately than the rest; keeping our attention alive to mixed information, and improving the only opportunity of gaining it by our ears; being made continually sensible of our own deficiencies, with a consciousness that they are at the same time known to others; being required to apply our knowledge to different subjects, and express it in different forms; these various circumstances tend not only to produce severally, greater accuracy while reading alone; the custom of profiting by conversation as well as books; a sense of our own imperfections, with a desire to remedy them; as also a readiness in recalling and expressing what we know; but these attainments are also followed by a general mental improvement, as the result of all this exercise and discipline combined. If the opportunities of gaining these advantages are not improved, every hour in the lecture room will be an hour wasted; or what is worse, an hour devoted to the formation of habits unfavourable to attention and to emulation, and filled up with all that uneasiness and dissatisfaction which a studious man feels at being suspected to be as ignorant of other authors as he is of those of his Class. To substitute for these evils the benefits above

described, the student should either adapt his reading to his lecture, or remove himself to one which coincides with his reading. If the Class has advanced further in the author than he has at the time he joins it, he should postpone every thing till he has made up all arrears. The portion appointed for each lecture, he should read even more carefully than is his custom, always remembering to have one reading in advance. This practice will ensure his gaining a fair quantity of the tutor's attention, and his having many questions and many observations addressed to him. All this is quite compatible with his standing on good terms with the rest of his Class, as it will accrue to him without his at all appearing to put himself forward, which as well as too great eagerness to answer questions which others have missed, and, indeed, every attempt to display superiority is especially to be avoided. When the lecture is over, the student should search for every parallel passage, and every allusion to which he has been directed; and should read with the peculiar purpose of informing himself on those points on which he has been led to suspect himself of ignorance. As there is always some waste time in the lecture room, occasioned by some men who choose to read the text, and

require explanations a second time, these intervals may be filled up with getting by rote lists of kings or governors, with dates, and such detached particulars: a practice in which, the plan above recommended of copying names, and making marks on the margin, will be of much assistance. And on the subject of lectures, these remarks are quite as many as will be useful: it will, at all events, be easy for each person to improve upon them to suit his own peculiar exigency. But there are other opportunities very nearly allied to lectures, in respect of the effect which they produce, I allude to literary society. By this, I do not mean holding communication with those who are merely hard readers, without either taste or power of generalizing, and distinguished rather by continually chewing the cud of knowledge than by any mental vigour to indicate its digestion; but I would imply that every opportunity should be embraced of bringing our minds into collision with those of men of an original turn, and talking over any subject that forms part of the reading of all parties. But, it will be objected, this is dry work, and few men of real talent will endure it. I grant that conversation on divisions and elucidations of single authors will last no longer than the mere desire of

improvement, and that it will rarely be introduced as a recreation. But to compare the naval power of the ancients with that of our own country, at different periods, as related in James's History, will be amusing enough to most men whose fathers were engaged in the last war, or who have themselves lived at Portsmouth or Chatham, while others who have been reading Travels in the different countries bordering on the Mediterranean, will have taste enough to join in the comparisons of the modern with the ancient state of those countries. Aristotle, also, will be a source of recreation to those who are familiar both with the Ethics and Rhetoric, as well as with Sir Walter Scott's Novels. Indeed it would be well worthy of a man of liberal education to illustrate Aristotle's Philosophy from the scenes of our finest novellist, in the same way that it has been already done from the Plays of our favourite dramatic writer. These and the like conversations will be really amusing; nor will there be any difficulty of introducing them among men of taste. The hours intended to be devoted to study may also pass more pleasantly as well as more profitably, if the student can find a friend who wishes to read the same author. Two men reading together will peruse nearly twice the quantity

that each would do separately, from the single circumstance of the attention being more fully sustained ; and if the subject is poetry, I think they would read with even more effect. Yet, I would not recommend this practice to be pursued with any science or historian, until each has formed his own opinions from a previous reading. But neither the benefit of studying with another, nor that resulting from conversation, consists entirely, or even chiefly, in the additional knowledge acquired ; for this, important as it is, is yet inferior in value to the improvement of mind that results, as I explained, in speaking of lectures. And in support of this assertion, if any facts or experience are required, I would specify the frequent disappointment of those who read in solitude and seclusion ; and I may also appeal to the case of those who take their names off the List, or otherwise defer their Examination. Such procrastinators rarely gain much, and this is attributable to their reading alone, as the interval between the two Examinations is usually spent in the country. And this leads me to notice,

The time requisite for the attainment of the highest Honours. Sixteen Terms is as long a period as any man should devote to reading for Honours, or, I should say, to University Edu-

cation ; for it is a great error to make Honours the end, when they are intended only as the means of furthering the purposes, of academical institutions: it is but too obvious that they are misapplied when they serve as an inducement to bestow on the study of Classics time that should be devoted to advancement in some profession. For my own part, I should be glad to see a regulation made prohibiting any man from competing for Honours after his fourteenth term, unless he could prove that he had been prevented by illness.

As to the hours for daily study, it is a matter of experience that the mind will bear six hours reading after ten o'clock in the morning, with less fatigue if the person has risen at seven, even although he has studied from that hour till nine, than if he has remained in bed till breakfast time. Further, late hours over night, and late rising in the morning will prevent most men from reading with as much profit in six hours as they could otherwise do in four. In perfect health and vigour of mind, however, to which I consider early hours essential, eight hours' study may not be too much for most young men, if divided between the time before and after breakfast, and before bed time. Whereas, if a student is irregular, and takes

too little exercise, even four hours is more than he will employ to full advantage. Reading day and night is, except for a short space of time, as unprofitable to the mind as it is hurtful to the body. If a student reads attentively thirty-six hours a week on an average, he will not miss a First Class through too little application. Of course, by the term reading I do not imply anything else but close attention to the work in hand; I do not allow ten minutes out of every hour for mending pens, poking the fire, or thinking what should be done next. Many men reckon that they read as many hours as they have books before them, I can only remark that the rule by which they are rewarded for their attainments is widely different. The labour of study is greatly alleviated by the variety of subjects. Greek and Latin authors should be read alternately, and writing may be done when we are tired of reading. And here, in conclusion, I will offer some observations on the study of

Modern Literature. It is true that many Examinations are conducted without a single question calculated to detect ignorance of Modern History, Poetry, and Philosophy; yet, I believe that few men have to complain of any want of opportunities of display when really

proficient in this department. For, when there is no written question, it is sure to be elicited in a *vivâ voce* Examination. The very mention of an eclipse, for instance, or of any natural phenomenon, may occasion a question, which, if answered scientifically, will generally draw forth others. But this is, perhaps, too confined a view of things. A cultivated taste, and an original turn of mind, with the habit of generalizing, it has been observed, are peculiarly rewarded in the Schools; and surely these endowments are not easily attainable by one who restricts himself to the study of the Classics only. But even if it were otherwise, men at the age of twenty-one or twenty-two years, are too old to plead other kinds of knowledge as a substitute for such information as is contained in the first volume of Blackstone's Commentaries and the History of England. A knowledge of a general outline of the latter may be gained from Goldsmith, which, combined with works containing a more particular detail of such times as those of the Reformation, the Restoration, Revolution and the like, may convey more information, in less time, than Hume, Smollett, Adolphus, and Miller. The scientific works of Lardner's Cyclopædia, may also be read at leisure hours; and the knowledge of

these alone will shield us from the imputation of wasting time on Classics while ignorant of other subjects.

With these observations, I shall leave those who are ambitious of distinction, requesting them to expect no more benefit from reading my precepts than those of others, unless they actually apply them. As a general encouragement, I will add, that Oxford Honours are held forth not so much to talents, which are the highest naturally, as to such as are in the highest state of culture and of discipline ;—that it is a matter of experience, that in every Examination moderate abilities judiciously applied, have been found to have executed more than those whose power is greater in itself, though less under command. Sanguine as I am of the high distinction to which all who are regulated by these remarks will be really entitled, I do not hesitate to assert, that should adventitious circumstances prevent their merits from being duly appreciated by Examiners, still, what they will miss will be rather the name than the reality of their reward. For though they reap not the fruits of their labours in the form of a momentary gratification of their ambition, they will enjoy it in every position in society, to which the requisite qualifications

are soundness of learning, refinement of taste, and inflexibility of perseverance.

The System of Mnemonics, of which the preceding pages contain a promise, has no claim to originality; it is merely a modification of that invented by Grey. However, as many persons may be entirely unacquainted with this method, I will explain it briefly from the beginning.

Observing that words, and still more terminations of words, are more easily retained than numbers, Grey commences with determining the following letters as expressive of the different figures.

a	e	i	o	u	au	oi	ei	ou	y
1	2	3	4	5	6	7	8	9	0
b	d	t	f	l	s	p	k	n	z

From these letters, new terminations are to be made to the names of which it is requisite to remember the dates, in the following manner:—the three letters, o, f, e, stand for the three figures, 4, 4, 2; and four hundred and forty-two before Christ being the date of the Canuleian law, this may be remembered by the word *Canulofe*. As each figure may be represented by either of two letters, there never can be any difficulty of forming a convenient termination.

Though dates are usually considered the most difficult to remember, I never found my progress very greatly impeded when the subject required that I should remember accurately the order of events. In this respect, I derived great assistance from a method which will be best comprehended by a specimen of its application; I therefore subjoin a copy of my mnemonic paper of the fourth book of Livy.

Canulose (442) The Canuleian law passed. Attempts made to gain Plebeian Consuls, but no more was conceded than military tribunes with consular power—still these are all Patricians. Papirius's and Sempronius's election void through some informality.

(441) Plebeians are contented to allow the election of Consuls, being conscious that if Military Tribunes were insisted on, they would not be chosen from their party.

Censob (441) Censors created.

Mameris (436) First Dictatorship of Mamercus Æmilius. Murder of the Ambassadors. Spolia opima won by Cossus. Mælius cut off by Cincinnatus; famine. (432) Second Dictatorship of Mamercus, on the assembling of the twelve nations of Etruria "ad Vulturnæ fanum;" he limits the Censorship, and is punished by the Censors, "de tribu moverunt octuplicatoque censu ærarium fecerunt.

Candidafen (429) The Lex de Candidatu passed, the Plebeians being discontented at having no Military Tribune chosen from their party.

Tribek (28 scil. 428) An acknowledgment of the power of the Tribunes, they being called on to compel the Consuls to name a Dictator.

Commutodoi (427) *Lex de Commutatione*, to render the *Lex Atinia* of no effect. (424) Third Dictatorship of Mamercus, when the Romans had been repulsed by the Veientes.

Quesfap (417) Questors to be elected from either party, still all are Patricians.

Mætifæt (413) *Lex Mæcillia et Metillia*.

Disgoyl (405) Disgust excited by the Patricians at the unworthy Plebeian Candidates they had procured to offer themselves for Military Tribunes, was the means of the election of more Patricians.

The first syllables of these words will form an Iambic verse; Canu. Cens. Mamer. Cand. Tribek. Com. Ques. Mæt. Dis.

These hints will be sufficient on the subject of Mnemonics; should this method seem imperfect, I can only reply, that it answered every purpose of assisting my memory, and each student may easily modify it to suit himself.



MENTAL AND PHYSICAL DISCIPLINE COMPARED.

IN the preceding pages, the effect of mental cultivation was occasionally compared with that of physical discipline ; in so doing, the analogy appeared to me so remarkable, that I thought it worth a separate consideration, the result of which, though not quite essential to the completion of my original design, I take the liberty of sub-joining.

THE points of resemblance between our mental and our physical constitution are so numerous, that it would be an endless task to give each a separate consideration. The analogy may be sufficiently established by being shewn to subsist in respect of certain of their most remarkable qualities. And,

First, the natural powers of the mind resem-

ble those of the body in the different degrees of perfection in which they are found in different individuals. Nor is it only by a comparison of the united endowments of several persons that this assertion can be maintained ; but it likewise appears from this, that just as we see some men who, though they surpass others in muscular power, are yet inferior to them in activity and quickness, and are less capable of continued exertion ; in the same way in point of intellect, many who are quite unequal to employment of great intricacy, are yet distinguished by the ease and rapidity with which they despatch whatever is suited to their capacities. And, further, the weakness of some members is often compensated by the unusual activity of the rest, in a manner that is strictly analogous to the unequal vigour that frequently characterizes the several faculties of the same mind. But it does not often happen that this inequality is in either case wholly independent of the exertions of those in whom it exists. And this leads me to remark,

Secondly, the similarity in respect of the influence of discipline and cultivation. But since Nature has not been contented with giving us the mere capability of improvement in mind as in body, but also to ensure our availing our-

selves of it, has implanted certain principles and motives in the constitution of each, we will begin with shewing what these are, and wherein they resemble each other. The most remarkable is the sense of Self-preservation, which is a motive to attend to the culture of each system equally: its operation is twofold; to protect our lives, and to protect our fortunes. The former kind is that indicated by the feeling of fear, and requires but little notice, since whatever prompts to the preservation of the body, must, of course, equally affect the safety of the mind. The latter is that to which we may attribute the many inducements to adapt ourselves to the necessities of our situation; we may consider it the parent of all that care and prudence, with which men seek to increase their resources, lest they be left behind by the rapid progress made by those around them in the arts and luxuries of life; in which sense it is synonymous with Emulation. This principle it is that excites one nation to keep pace with the advancement of another to perfection, not only in manufactures, but also in articles of food, and in bodily exercises as well as in every species of refinement that marks the course of civilization. No sooner do the inhabitants of one country produce a new invention, tending

either to give a zest to recreation and pleasure, or to diminish labour and alleviate pain, than their neighbours consider themselves excluded from part of their birthright and natural inheritance, till they have found the means of supplying that of which they have so lately discovered the want. Indeed, it is the nature of man to think himself entitled to enjoy the same advantages as his neighbours; and what is more to the point, the zeal and the whole tenour of his conduct in procuring the enjoyments of others, is so similar both in kind and degree to what he displays in defending or in recovering his own, that we may fairly impute it to the operation of the same principle. But these are instances of the agency of Self-preservation in promoting the arts of mere animal life; that it is the same that secures our mental improvement, appears from the extent to which mankind have in every age borrowed from each other both the original of different arts and sciences, and often improvements in them; it appears yet more perspicuously from the circumstance, that metaphysics, mathematics, and other exercises, entirely mental, have been the favourite pursuits of the studious of whole nations at the same time. And, happily for our argument, among the number of the

intellectual subjects thus borrowed, we find disquisitions on erroneous doctrines, both of philosophy and of religion, which are so dry and uninteresting of their own nature, that unless we suppose either the fear of being without advantages possessed by others, or a spirit of rivalry, to have been the cause of their becoming general topics, we shall be quite at a loss to account for it. And this is necessary to be insisted on, especially because otherwise it might be imputed to the second motive to improvement, which is Curiosity; concerning this, it will suffice for the present to say, that it is in the intellectual, what appetite is in the physical, constitution; any further notice of it will more properly be introduced in the course of demonstrating a position already advanced, and for which we have now cleared the way; namely, that,

The discipline and cultivation of the mind is analogous to that of the body. To elucidate the truth of this assertion, it is requisite that we should first shew that the constitution of both is equally influenced by that law on which the success of all discipline depends—the law of Habit. Were the operation of this for a moment suspended, there would be no less confusion in the moral world than that in which the suspen-

sion of gravitation would involve the natural. Having "trained up a child in the way he should go," would then be no longer a guarantee that "he *should* not depart from it." "He *might* then do good who *had* been accustomed to do evil," because the whole virtue of custom would be destroyed. Such, and so powerful being the influence of habit over our moral nature, its agency will not be difficult to discern in the intellectual and physical system. It operates in two ways; first, on our powers of acting, by causing every repetition of the same act to produce an increased facility; and, secondly, on our susceptibility, by continually diminishing the impressions made by external objects. Of the former, to omit any trite detail of the growth of any member or of any faculty, the most curious and remarkable instances are those in which the powers both of the mind and body operate, without our being at all conscious of the least assent or inclination. Thus the man who retires from business, wholly bent upon the rest or recreation of his mind, finds his thoughts flowing in spite of him, in the same channels, and exercising themselves on the very subjects, to which they have been used, and from which he would gladly divert them. Nor is this spontaneous action less

observable in the body, as we see in numberless cases, especially in the instance of those who are engaged in the use of musical or other instruments; who, when they would use their fingers after any new method, find themselves for a time utterly unable to do so; and for this reason, that habit is a stronger principle of action than volition. It is quite unnecessary to shew that the same peculiarity applies to every other function of the body; nor is much consideration wanted to convince us that it pervades each faculty of the mind. We trace it in the powers of Reflection, which sometimes become augmented to such a degree that we can hardly check their exercise for a moment; we complain of its influence on the vigour of Apprehension, the strength of Memory, and the liveliness of Imagination, when we can so little restrain the working of these faculties, that they either weary us with excitement, or render us melancholy by the horror of the scenes they cause to intrude upon the mind. Such is the effect of active habits; but to shew that the same law operates on the passive impressions of the mind equally with those of the body, it is only requisite to allude to one singular phenomenon, the existence of which is discernible alike in the constitution of both; namely, that

things which at first created an impression which was indifferent, and in some cases even painful, have in time become sources of actual pleasure. The acquired taste for certain viands exemplifies this in the case of the body, while it is so universally recognized in the mind, that the first principle of education is to excite a fondness for subjects that are at first unpalatable. Any further enlargement on this topic will be more convenient when we speak of Taste. And since we have now shewn that intellectual and physical education derive their virtue from the same law, it follows next to demonstrate that there is an analogy also in their effects.

The end and aim of all education is to raise its object to the highest degree of perfection of which it is capable, and this perfection, in the case of the body and mind, may be termed their most healthy state. The health of both may be said to depend on food and exercise; the quantity as well as the quality of which must always be proportioned to the degree in which the powers both mental and physical are developed. This is sufficiently obvious from the reason of the case. The following, however, falls less within common observation;—that the success of the education of both systems depends materially upon the exercise of the several parts of each

being carried on in the same proportion. Symmetry of body is not produced by labouring at the forge or by riding only; the former strengthens chiefly the upper extremities, the latter but partially developes the lower. But it is most discovered in those whose employments require walking. This is the exercise that Nature made us for, and the effect of it is to call into play all members sufficiently; nor can any other kinds be substituted for it with the same advantage, except those which preserve the same proportion of vigour that was originally established. Indeed, were such modes of discipline adopted as would be to our members and our faculties only an enlargement of their sphere of action; such modes as, without encouraging the exercise of any one part particularly, would induce the greater activity of all, and that in a course requiring that each should have the same share of the labour as it bears when performing its ordinary functions in the usual duties of life; the success of this kind of discipline would be as certain as are the operations of all Nature's laws. But, unfortunately, Nature, though the best of guides is too often set at nought, and we consult our invention and imagination for what things may be, instead of using our observation on what things are.

Still it is more easy to disregard Nature's precepts than to escape her punishments. Indeed, the degree in which any part of our constitution, whether physical, mental, or moral approaches to perfection, is generally determined by the extent of our obedience to Nature's dictates. If the pernicious effects of destroying the original harmony and perfection with which we were created, is evidenced more commonly in one thing than in another, this appears to be the exclusive cultivation of the faculty of Memory. For, in all instances in which this has been unduly attended to, it has led to a habit of collecting detached facts, and storing them up without any reflection upon their nature. The utmost benefit that the mind has thence derived in any case, has been the mere possession of these facts, while the rest of its faculties have declined in consequence of disuse. Memory, in fact, in such cases, usurps the place of Reflection, but is very inadequate to perform its duties. For whereas when Reflection has its proper share of power in the mental constitution, it dwells on facts no longer than will suffice for deducing general principles, by means of which it can at any time recall the facts from which they were deduced and create others to infinity; instead of this, where the

whole reliance is on memory, the most that results is the restoring of the same facts crude and undigested; and, in all probability, even these will not be so fully retained as in the other case. In short, though the cultivation of all the other faculties is sacrificed to secure the growth of this alone, that object is rarely attained but the whole mental system suffers in the attempt. Indeed, the fable of Menenius Agrippa has a more extensive application than is generally perceived. There may be many things enjoined in the Code of Nature of which man cannot see the use; but there is not one iota he can disregard without feeling its want. Ignorance of that law shields none from the consequences of its infringement. The exclusive exercise of any one faculty is a species of rebellion against the rest, which is attended with but little more benefit to that one than to the rest so unfairly neglected. Let such a course of conduct and the influence of it be compared with the labour and physical consequences of certain mechanical employments, or with the malformations which custom and fashion induce various nations to make part of early education; the effects are in every respect similar, and to the reflecting they are scarcely less obvious. Nor is it only in the

fair symmetry of her proportions that Nature's laws are violated, but also we ambitiously endeavour to apply her gifts to higher purposes than they were ever designed to achieve. Numberless are the instances of this misapplication of the powers both of our minds and bodies, but the consequences that ensue are of the same unhappy character. Though fitted to move on earth, man commits himself to the sea and to the air; his activity scorns to rest when the darkness bids it, but discovers occasions for toil beyond what nature requires. Consequently, he is continually involved with difficulties and disasters that remind him of his own insufficiency, and if he persists, his strength decays prematurely in age in proportion as he was prodigal of it in youth. So also the duties naturally imposed upon the mind are moderate and easy, and such as it is amply endowed with the means of fulfilling; but these endowments cannot be applied to higher purposes with the same certainty of a favourable result. For instance, while man exercises his reflection to judge of the character and tendency of his actions (the end for which we may presume reflection was chiefly designed), so long, if not absolutely secure from failure, he is at least certain that the result will point out

his error. When, however, he applies that faculty to contemplate even itself, and to penetrate into the mysteries of the invisible world, he advances but a short way without manifesting to every one who is unbiassed by the same zeal that engrosses him, his utter incompetency either to keep in the path of truth, or to ascertain where he deviates from it. But what is more to be lamented is, that these speculations on the abstract nature of other worlds, have caused a diversion to those powers that were originally designed for discovering and fulfilling the relative duties of this. A fact of which there are two remarkable proofs in the History of Philosophy. Socrates, among the ancients, and Butler in modern times, gave their contemporaries an example of employing their intellects about the best interests of this life, and set forth most clearly by the comparison, that the effects of all their previous studies had been so far pernicious, that it had turned them from a sphere in which they had been appointed to move, and in which it was their duty to exert an influence. In short, whether we regard our capability of improvement, or the principles by which we are excited to avail ourselves of it; whether we consider the duties that demand that our faculties should be in their most perfect state, or the

means of their attaining it; whether we view the baneful effects of partial and exclusive discipline, or of employing our natural resources for higher ends than they were ever designed to answer; in all of these respects, the analogy between our intellectual and physical constitution is so strong, that we may deem we have a decided confirmation of our having arrived at a correct knowledge of the principles of both.

We have next to shew that the similarity extends further still; that there is also in the mental system something to correspond with our natural food, appetite, digestion, and taste. And, first, it is not every kind of food that proves nutritious, though every kind has more or less a tendency to be such. Meat may be administered to the body and information to the mind, still both may pass away without the alimentary parts being extracted from the former, or without any principles or real knowledge being deduced from the latter. Yet in neither case will the consequences be indifferent; but, on the one hand, the powers of digestion will be impaired, and on the other, the perception will have been rendered less vigilant and less susceptible of impressions. For the process of digestion to be duly performed it is requisite that the food should bear some affinity

to the constitution. Thus many men who are as incapable of following a deep philosophical discussion, as Englishmen would be of thriving on the oily food of the Esquimaux, can yet read a detail of simple facts even with advantage, which means, so as to collect from them rules for their actions and a criterion for their judgment. From this it would be expected, and, indeed, it has been generally found, that for each person the productions of his native soil are usually the most wholesome, and particularly such, while they retain the plain simple form which nature gave them. Indeed, though many attempts have been made to aid the functions of the stomach, by administering such things only as had been first purified from their earthy qualities, the result has always added fresh proofs of the impossibility to improve on the ways of nature. Such particles as are not in themselves nutritious, are yet requisite to prevent the digestion going on too rapidly, and partly to stimulate it. The same holds good with respect to the growth of the mind; those facts and results of experience which constitute its daily food, are presented to it not continuously, and in great numbers at once, but generally with considerable intermissions: they also address themselves gradually, first to one faculty,

the Apprehension ; thence they are conveyed to another, the Judgment ; and then it is submitted to a third operation, of being compared with something else ; after which, for the most part, some inference is drawn on principle formed. From that time, the fact itself is perhaps never thought of more. Such is the process by which the mind is fed, these facts are its food ; the knowledge it gleans from them is the nutritious part, and the consequence is vigour and health. It is obvious, then, that the natural source of knowledge is converse with man in the busy scenes of life, for here alone can this systematic course of diet be observed. Whatever is there offered to the mind rarely fails of adding to its real strength, because it is almost certain to be of a kind suited to its peculiar constitution, it being the nature of man to engage in those scenes chiefly in which he is fully able to bear his part. Wherefore, books are not a natural source of knowledge ; they present to the mind more incidents in a few minutes, than in the ordinary course of things would be the experience, and consequently the mental food, of years ; and, moreover, it is scarcely an equal chance that these incidents are suited to each person's particular bias. And if any inference may be drawn from

these observations independently of the analogy in question it is this, that nature sets us the example of storing the mind with such matters as are adapted to its peculiar constitution, and of storing it no faster than is consistent with its capacity to appreciate and to digest; that this function is not the less necessary with what we learn from books than with what we learn from life; although it more often goes on spontaneously in the former case than in the latter. Neither is digestion at all dispensed with because the mind manifests the peculiarity of ruminating animals, in being able to take in more than it can immediately dispose of; but rather, it is on this account the more necessary through the greater mass of useless matter with which the mind would otherwise be burthened and overwhelmed. But nature has not only given us these lessons on mental nurture, but has also added an inducement to follow them as well as a measure to direct our obedience. Of this nature is Curiosity, which we term the appetite of the mind; an expression to which a little consideration will sufficiently establish its claim. Nor will an examination of it fail to fall in with our present inquiry, relative to the analogy of the Intellectual and Physical systems, in respect of culture and

education. For, our capacity of knowledge depends on the activity of our Curiosity, just as our capacity of taking food is proportioned to the craving of the appetite. Indeed, so intimate is the resemblance, that we can receive some kinds of matter with advantage when already cloyed with others, and feel nearly as much refreshed by the change as by a temporary abstinence. The point of similarity, however, the most instructive to observe is this, that the eagerness of either appetite, the kind of sustenance that each desires, and whether the existence of each is a guarantee that any benefit will be derived by satisfying it, all depend on the general health of the constitution of the mind in the one case, as they are known to depend on that of the body in the other. There is a mental craving that, so far from having any tendency to strengthen, cannot be satisfied without serving as much to increase the vicious habit they should eradicate as drinking serves to increase the thirst of the intemperate. In short, too much food, or food of an improper kind, whether mental or physical, not only produces an unhealthy state, but also, in a certain degree, secures its continuance, by rendering the eagerness of the appetite no longer the measure and the limits of innocent indulgence.

However, the steps by which either system is raised to the full perfection of its nature are the same. Each must first attain complete health and vigour; for then, and then only, will it feel a longing for much, but still for no more than will contribute to its strength; and, as a proof of it, will sharpen the edge of its respective appetite. This last peculiarity, however, though sufficiently discernible in the case of the natural desires, may be asserted to prevail in those of the intellect, in Curiosity, to an unlimited extent. As a proof of this, we see that men who attend exclusively to one subject have no Curiosity about any thing that does not relate to this one alone: whereas, when taught the elements of others, the sphere of their inquisitiveness proportionally enlarges so as to make it appear that every part of what is infused into their minds has an attractive power acting on all matter to which it has an affinity. Such an appetite is the surest sign of a sound intellectual constitution, nor is there any doubt that the objects to which it allures will tend to that improved state which will, in its turn, excite a new zest to superinduce new strength in a series of endless progression.

The inference that arises from all this is, that in the culture of the mind, we are admonished

by the analogy of nature, first to excite a reasonable curiosity, and, secondly to make it the rule and measure of our instructions. We should lead the mind from one fact to another in such order as to create a suspicion of a third before it is pointed out. The perception of the three together, after a certain degree of reflection, will lead to a suspicion and inquisitiveness regarding a fourth, and these, with less reflection, will lead us to a fifth, and so on to infinity. This is the natural process of the development of the mind, and wholly depends on the Curiosity being taken as the criterion of the capability of receiving new matter. The chief benefit of the study of Mathematics arises from its thus leading on the mind, step by step, without the possibility of advancing faster than it can make good its ground. But the same end may be answered by the study of any other subject, if it only proceed methodically. Thus we find medical men, whose education is necessarily systematic and regular, quite as capable of reasoning as mathematicians. To exemplify the necessity of thus attending to Curiosity, let us suppose a man employed with regarding fifty simple facts which were familiar illustrations of ten different subjects, to which, however, no regard was paid in the order of their arrange-

ment; in that case, it is very possible that he would only burthen his memory without deriving any advantage. But let us suppose his attention to be directed to a few of each kind successively, and that he was led to observe a certain peculiarity pervading them, the result would probably be that he would be curious to discover, by identifying their several characteristics, to which species the rest respectively belonged, and that he would make ten general observations, of each of which his own inquisitiveness would urge him to seek a corroboration, as often as he met with things of the same peculiar appearance.

Though so numerous, and so striking are the points of resemblance between Curiosity and Appetite, there is this point of difference. The latter never utterly and permanently fails but at the approach of death; the former may be dormant and the mind continue to exist. In this case, it would seem to follow from the preceding observations, that the mind should, therefore, not be exerted. To this we reply, that the immediate effect of such exertion will be but little, though it may be ultimately useful in tending to awaken Curiosity. For it seems an undeniable position, that as long as the mind does not crave it will not digest.

But, after all, whether this Curiosity be laudable, and whether the knowledge to which it excites us tend to exalt our own nature, or to increase the happiness of our fellow creatures, must entirely depend on the character it receives from our Judgment and our Taste. Nor are these terms quite synonymous; the former more appropriately expressing the preference of a course of study, either as a profession, or for any other manifest purpose; while the latter usually implies that nice discernment, which directs the reading of those who are distinguished for elegance of mind and perfect literary accomplishment.

It has, indeed, been questioned, whether there can be any real standard of Taste; and this on account of the opposite qualities of objects which men of high endowments have severally admired. One thing, however, is unquestionable, that as the disagreement of legislators to the character of certain actions does not prevent our recognising a standard of moral virtue, and likewise as the preference that some nations give to food which others loathe does not hinder us from understanding the terms, nice or palatable; it follows that, with equal propriety, be that greater or less, we may assert a measure of intellectual Taste, though some may be found

who will not always allow the justice of its decisions. To enter a little into the Philosophy of Taste, it appears to consist of an accurate perception of fitness and propriety in the representations that Art makes of Nature. It implies more than a sense of exactness and fidelity in copying; for, in fact, it is never used to denote the perfection of any imitation merely mechanical. But it always implies the happy effect of fancy or contrivance. Thus we are more likely to observe the display of Taste in the work of the statuary, who displays a fine imagination in contriving that the figure be in keeping with the dignity of the countenance, than we are in the performances of the artisans of models and of casts. And this suffices to shew that Taste does not indicate propriety and justice of observation so much as of Imagination or Fancy. In fact, whoever utters the word, means to say, that the conception of the person in question agrees with his own, or, at least, is such as he can appreciate. In proof of this, it is observable that it is not the presence of Taste with which we are struck in regarding a painting of a storm, or in reading the description of an earthquake, because in our preconceived notions of these scenes we have no confidence. Still, if one figure in the foreground happens to har-

monize with the awe and despair which the reality is easily supposed to inspire, herein being able to trace the fitness, we consider ourselves competent judges of the Taste. Again, we do not speak of the Taste of one who searches by analysis for the inherent principles of things. We do not talk of the Taste of Euclid, or of Aristotle, because we see that they propose to themselves a certain point at which to arrive. This they either do or do not demonstrate, and though they have to exercise a choice between different modes of proof, still the varieties of these are limited, and any preference of one process to another is founded on definite reasons, and not on some unaccountable feeling and perception which seems to be the peculiar characteristic of Taste. For we can no more assign a cause why any thing suits our intellectual taste, than why any thing agrees with that physical sense from which it borrows its name.

But as to the cultivation of Taste, we may take a hint from the analogy of the Palate. For as the latter is never so keen as when we are in perfect health, so also will the perfection of the former be inseparable from a sound mind. It cannot be expected that an uneducated mind should have the same relish as one of refinement, but by being habituated to the same

subjects it will soon acquire it; and what a cultivated mind prefers has certainly a greater probability of being naturally best. Whatever writings, therefore, the educated of ages have deemed beautiful, should be selected to be examined and reflected on. It is true that this exclusive study of one description of subjects would, by long habit, win over the soul to a preference of them, however corrupt and baneful they might be. But the pleasure arising from them would be as confined as the capacity of the mind that felt it. Whereas, things of real beauty tend to elicit the powers of those who contemplate them, while they still continue to satisfy the most severe and dainty judgment. Use may cause us to relish any thing, but the end and aim of reasonable creatures should be so to form their Taste that they may take delight in those things most that are the source of the most permanent and lively gratification.

THE END.

ERRATA.

Last line, p. 10, for *cannot* read *could not*.
First line, p. 64, for *turning* read *to turn*.

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